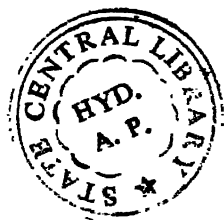


REDISCOVERING INDIA

THE GARUDA PURANA

DUTT M.N.



Vol. 7 (i)



COSMO PUBLICATIONS

01614
830
1177
P.2

First Published 1908
This series 1987

Published by
RANI KAPOOR (Mrs)
COSMO PUBLICATIONS
24-B, Ansari Road, Daryaganj
New Delhi-110002 (India)

Printed at
M/S Taj Offset
New Delhi

CONTENTS.

SUBJECT.	PAGE.
CHAPTER I.—Discourse between Suta and Shaunaka and other Rishis in the forest of Naimisha—Suta promises to narrate the Garuda Puranam	1—4
CHAPTER II.—Sources of the Garuda Puranam—Vishnu charges Garuda to compose the Garuda Puranam	4—8
CHAPTER III.—Suta describes the subjects dealt with in the Garuda Puranam	9—10
CHAPTER IV.—Order of Universal creation described by Narayana to Rudra	10—13
CHAPTER V.—Creation of the Prajapatis. The progeny of Daksha described	14—16
CHAPTER VI.—Re-incarnation of Daksha in the form of Prachetas—Origin of the different races of men, the progeny of Kashyapa described	16—21
CHAPTER VII.—Description of the sun-worship, etc. as per- formed by the Self-originated Manu	21—23
CHAPTER VIII.—Description of the mode of worshipping Vishnu	23—24
CHAPTER IX.—The mode of spiritual initiation	24—25
CHAPTER X.—The mode of worshipping the goddess Lakshmi	26
CHAPTER XI.—Description of the Nava-Vyuha form of worship	26—30
CHAPTER XII.—Description of the order to be observed in the course of worship	30—33
CHAPTER XIII.—The prayer of Vishnu Panjaram	33—34
CHAPTER XIV.—A brief discourse on Yoga	34—36
CHAPTER XV.—Enumeration of one thousand epithets of Vishnu	36—47
CHAPTER XVI.—Description of the mode of meditating on Vishnu as well as of the rite of sun-worship	47—49
CHAPTER XVII.—Description of another form of sun-worship	49—50
CHAPTER XVIII.—Mode of worshipping the death-conquering deity (Mrityunjaya)	51—52

SUBJECT.	PAGE.
CHAPTER XIX.—The Garudi Vidya which is the cure for all kinds of snake-bite	53—56
CHAPTER XX.—Mantra-cures (curative formulas) of snake-bite as narrated by S'iva	56—58
CHAPTER XXI.—Mode of worshipping the Panchavaktra (five-faced) manifestation of S'iva	58—59
CHAPTER XXII.—The mode of worshipping S'iva	59—60
CHAPTER XXIII.—Description of another form of S'iva worship	60—63
CHAPTER XXIV.—The worship of Ganapati	63—64
CHAPTER XXV.—Sandal-worship (Padma puja) described	64—65
CHAPTER XXVI.—The mode of performing the rites of Karanyasa (location of the energies of different divinities in the different limbs by a votary by dint of occult and psychic force)	65—66
CHAPTER XXVII.—Rites for neutralising the effects of snake venoms	66—67
CHAPTER XXVIII.—The mode of worshipping the Gopala Manifestation of Vishnu	67—68
CHAPTER XXIX.—Mantras to be used in connection with the worship of S'ridhara manifestation of Vishnu	68—69
CHAPTER XXX.—Elaborate description of the mode of worshipping the S'ridhara manifestation of Vishnu	69—72
CHAPTER XXXI.—Description of another form of Vishnu worship	72—75
CHAPTER XXXII.—Adoration of the five fundamental principles of the universe	77—81
CHAPTER XXXIII.—Worship of the divine discus (Sudar-sanam)	81—82
CHAPTER XXXIV.—Hayagriva worship	82—86
CHAPTER XXXV.—The mode of worshipping the Hayagriva manifestation of Vishnu	87
CHAPTER XXXVI.—Mode of performing the rite of Gayatri Nyasa	87—89
CHAPTER XXXVII.—Description of the glories of Gayatri	89—90
CHAPTER XXXVIII.—The mode of worshipping the deities, Durga, etc.	90—93
CHAPTER XXXIX.—Description of another form of Sun-worship	93—95

CONTENTS.

SUBJECT.	PAGES
CHAPTER XL.—Maheshvara worship	95—9
CHAPTER XLI.—Enumeration of diverse incantations, Mantras (Nana Vidya)	98—9
CHAPTER XLII.—Description of investing a phallic emblem with sacred thread (S'iva-pavitrarohanam)	99—10
CHAPTER XLIII.—Description of the rite of investing an image of Vishnu with the holy thread (Vishnu-pavitrarohanam)	102—10
CHAPTER XLIV.—Contemplation of embodied and dis-em- bodied God	105—10
CHAPTER XLV.—Characteristic marks of S'alagrama Stones	107—11
CHAPTER XLVI.—Adoration of the deity presiding over home- steads (Vastu)	110—11
CHAPTER XLVII.—Essential features of a divine temple or of a palace	113—11
CHAPTER XLVIII.—Installations of divine images... ..	117—12
CHAPTER XLIX.—Discourse on Yoga and acts of piety	126—130
CHAPTER L.—Discourses on charities and gift-makings, etc.	130—137
CHAPTER LI.—Regulations of Prayaschittas (penitential rites)	137—141
CHAPTER LII.—Traits of conduct of men marked by the several kinds of Nidhis	142—143
CHAPTER LIV.—Progeny of Priya Vrata and incidental des- cription of the Seven Islands of the Earth	144—145
CHAPTER LV.—Description of the Geographical situations of the different countries of the earth, as well as of India with its physical features	145—146
CHAPTER LVI.—Enumeration of the names of princes of the continent of Plaksha, etc.	147—148
CHAPTER LVII.—Cosmogony of Hell and the nether regions	148—149
CHAPTER LVIII.—Positions and dimensions of the sun and other planets	149—151
CHAPTER LIX.—Discourses on Astrology, presiding deities of the different planets and constellations of stars, situations of Yuginis on the different days of the fortnight, etc.	152—156
CHAPTER LX.—Discourses on the period of influences of the different planets with that of the sun	157—158
CHAPTER LXI.—Influences of the moon in her different mansions	159—160
CHAPTER LXII.—Discourses on Langnamana and determina- tion of what one ought or ought not to do from the stable or mobile character of the Lagna	160—162

SUBJECT.	PAGE.
CHAPTER LXIII.—A brief discourse on the auspicious and inauspicious marks on the persons of males ...	162—164
CHAPTER LXIV.—A brief discourse on the auspicious or inauspicious marks on the person of females ...	164—165
CHAPTER LXV.—Auspicious marks on men and women as disclosed by the science of Samudrikam ...	165—175
CHAPTER LXVI.—Description of the specific marks of S'alagrama, description of Tirthas, and of sixty countries such as Prabhasa ...	175—176
CHAPTER LXVII.—The science of Pavana Vijaya (conquest of breath) and auguring bad or evil from the direction of the breath-wind ...	177—180
CHAPTER LXVIII.—(Agastya Samhita). Description of the origin of gems in the treatise on Ratna Pariksha (test of gems) by the holy Agastya ...	180—186
CHAPTER LXIX.—Tests of Pearls ...	186—191
CHAPTER LXX.—Tests of Ruby ...	191—195
CHAPTER LXXI.—Tests of Emerald ...	195—198
CHAPTER LXXII.—Tests of Sapphires ...	198—200
CHAPTER LXXIII.—Tests of Lapis Lazuli (Vaidurya) ...	200
CHAPTER LXXIV.—Tests of topas (Pushpa-raga) ...	202—203
CHAPTER LXXV.—Tests of Karketana ...	203—204
CHAPTER LXXVI.—Tests of Bhishma-stone ...	204—205
CHAPTER LXXVII.—Tests of Pulaka stones ...	206
CHAPTER LXXVIII.—Tests of blood-stone ...	207
CHAPTER LXXIX.—Tests of crystals ...	207—208
CHAPTER LXXX.—Tests of Corals ...	208
CHAPTER LXXXI.—A brief description of holy pools and sanctuaries ...	209—212
CHAPTER LXXXII.—Description of the sanctity of Gaya, and its early history ...	212—215
CHAPTER LXXXIII.—Description of different rites to be performed at different places at Gaya and of their merits ...	215—224
CHAPTER LXXXIV.—Ablutions in the river Phalgu, merit of making offerings of funeral cakes at Rudra. History of king Vishala ...	225—230
CHAPTER LXXXV.—Merit of offering funeral cakes at Preta-s'ila in Gaya ...	230—233
CHAPTER LXXXVI.—Merit of performing S'raddhas at Preta-Shila ...	233—237

CONTENTS.

v

SUBJECT.	PAGE.
CHAPTER LXXXVII.—Enumeration of the names of fourteen Manus and of the Devas and Saptarshis who flourished in the times of their sons	237—243.
CHAPTER LXXXVIII.—Annals of Ruchi incidentally narrated in the discourse between Markandeya and Kraushtika ...	243—246
CHAPTER LXXXIX.—Ruchi hymnises the Pitris, who in their turn grant him a boon	246—255
CHAPTER XC.—Marriage of Ruchi and birth of Rauchya Manu	255
CHAPTER XCI.—Contemplation of Hari	256—257
CHAPTER XCII.—Contemplation of Hari and its process ...	258—260
CHAPTER XCIII.—Laws of virtue as promulgated by the holy Yajnavalkya	260—262
CHAPTER XCIV.—Initiation with the holy thread and study of the Vedas	262—266
CHAPTER XCV.—Duties of house-holders	266—271
CHAPTER XCVI.—Origin of mixed castes—the five great Yajnas, Sandhya-rites, duties of house-holders and members of different castes	271—280
CHAPTER XCVII.—Purifications of defiled articles	280—281
CHAPTER XCVIII.—Gift-making and Charity	281—284
CHAPTER XCIX.—Mode of performing S'raddhas	284—289
CHAPTER C.—Exorcism of Vinayakas	290—291
CHAPTER CI.—Propitiation of malignant Planets	292—293
CHAPTER CII.—Duties of the order of forest-dwelling hermits ...	294
CHAPTER CIII.—Duties of Yatis	295
CHAPTER CIV.—Signs of sinful souls	295—296
CHAPTER CV.—Rites of atonement	296—305
CHAPTER CVI.—Impurities	305—309
CHAPTER CVII.—A synopsis of the Dharma-Shastra by Parashara	309—315

THE VRIHASPATI SAMHITA.

CHAPTER CVIII.—Synopsis of rules of conduct	315—318
CHAPTER CIX.—Advice on thrift and economy in the Nitisara ...	318—324
CHAPTER CX.—Advice as to the non-rejection of a certain good, etc.	324—328
CHAPTER CXI.—Commendable traits in kings, etc., (in the Nitisara)	328—330

SUBJECT.	PAGE.
CHAPTER CXII.—Commendable traits in servants (in the Nitisara)	331—333
CHAPTER CXIII.—Injunctions as to the appointments of the honest and the erudite in the King's service, etc. ...	333—339
CHAPTER CXIV.—Injunctions as to the distinction of friends and enemies (in the Nitisara)	339—346
CHAPTER CXV.—Counsels on forswearing bad wives, etc., (End of the Vrihaspati Samhita)	346—354
CHAPTER CXVI.—Enumeration of the names of Vratas (vows and penances) commenced	354—355
CHAPTER CXVII.—The Ananga Trayodashi Vratam ...	355—357
CHAPTER CXVIII.—The Akhandya Dvadashi Vratam ...	357—358
CHAPTER CXIX.—Agastyargha Vratam ..	358—359
CHAPTER CXX.—The Rambha Tritiya Vratam ...	359—360
CHAPTER CXXI.—The Chaturmasyam Vratam ...	361—362
CHAPTER CXXII.—The Mashopavasha Vratam ...	362—363
CHAPTER CXXIII.—Kartika Vratas ...	363—365
CHAPTER CXXIV.—The Shiva Ratra Vratam ...	365—367
CHAPTER CXXV.—The Ekadashi Vratam ...	367—368
CHAPTER CXXVI.—Vishva-sena Puja ...	368—369
CHAPTER CXXVII.—Bhaimi Ekadashi and Dvadashi ...	370—372
CHAPTER CXXVIII.—Various Vratas described ...	372—374
CHAPTER CXXIX.—The Pratipad Vratas ...	375—378
CHAPTER CXXX.—The Shashti Vratas, Maricha Saptami Vratas	378—380
CHAPTER CXXXI.—Rohini Ashtami Vratas etc. ...	380—382
CHAPTER CXXXII.—The Sadgati Vratam, etc. ...	383—385
CHAPTER CXXXIII.—Ashokastami Vratas etc. ...	385—387
CHAPTER CXXXIV.—Maha-Kausika Mantra ...	387—388
CHAPTER CXXXV.—The Viranavami Vratas, etc. ...	388—389
CHAPTER CXXXVI.—The Sravana Dvadashi Vratam ...	389—390
CHAPTER CXXXVII.—The Damanaka Trayodashi, etc., Vratas	390—392
CHAPTER CXXXVIII.—Geneology of royal princes (solar race) ...	392—397
CHAPTER CXXXIX.—Geneology of the princes of the lunar race	397—402
CHAPTER CXL.—Description of the race of Puru ...	403—409
CHAPTER CXLI.—Descriptions of Kings who came after Janamejaya	406—408

SUBJECT.	PAGE.
CHAPTER CXLII.—Incarnations of Vishnu and the glory of nuptial fidelity described	408—411
CHAPTER CXLIII.—The Ramayanam	411—416
CHAPTER CXLIV.—Description of the Harivamsha	416—418
CHAPTER CXLV.—The Mahabharatam	418—422

THE DHANVANTARI SAMHITA.

CHAPTER CXLVI.—Description of the Nidanam of all the diseases	422—425
CHAPTER CXLVII.—The Nidanam of Fever	426—437
CHAPTER CXLVIII.—The Nidanam of Raktapittam (Hæmorrhage)	437—439
CHAPTER CXLIX.—The Nidanam of Cough	439—442
CHAPTER CL.—The Nidanam dyspnœa	442—444
CHAPTER CLI.—The Nidanam of Hic cough	444—445
CHAPTER CLII.—The Nidanam of pulmonary consumption	445—449
CHAPTER CLIII.—The Nidanam of Aversion to food	449—450
CHAPTER CLIV.—The Nidanam of heart-disease	451—454
CHAPTER CLV.—The Nidanam of diseases resulting from the excess or abuse of wine	454—458
CHAPTER CLVI.—The Nidanam of Hæmorrhoids	458—464
CHAPTER CLVII.—The Nidanam of Dysentery	464—467
CHAPTER CLVIII.—The Nidanam of Stangury, etc.	468—472
CHAPTER CLIX.—The Nidanam of diseases of the Urinary organs (Pramehas)	472—477
CHAPTER CLX.—The Nidanam of abscesses, etc.	477—485
CHAPTER CLXI.—The Nidanam of Ascites, etc.	485—491
CHAPTER CLXII.—The Nidanam of Chlorosis	491—495
CHAPTER CLXIII.—The Nidanam of Erysipelas	496—499
CHAPTER CLXIV.—The Nidanam of cutaneous affections (Kusthas)	499—504
CHAPTER CLXV.—The Nidanam of bodily parasites	504—506
CHAPTER CLXVI.—The Nidanam of diseases of the nervous system	506—512
CHAPTER CLXVII.—The Nidanam of Vata-Raktam	512—515
CHAPTER CLXVIII.—The Nidanam of Mukho-roga	515—522
CHAPTER CLXIX.—The Nidanam of diseases of the ears	522—525
CHAPTER CLXX.—The Nidanam of diseases of the nose	525—528
CHAPTER CLXXI.—The Nidanam of diseases of the eyes	529—538

SUBJECT.	PAGE
CHAPTER CLXXII.—The Nidanam of diseases of the head ...	538—540
CHAPTER CLXXIII.—The Nidanam of diseases of the female reproductive organs ...	540—544
CHAPTER CLXXIV.—The Nidanam of difficult labour ...	544—546
CHAPTER CLXXV.—The Nidanam of diseases peculiar to parturient women ...	546—547
CHAPTER CLXXVI.—The Nidanam of diseases peculiar to infant-life ...	547—550
CHAPTER CLXXVII.—The Nidanam of Syphilis ...	550—554
CHAPTER CLXXVIII.—The Nidanam of Variola ...	554—557
CHAPTER CLXXIX.—The Nidanam of minor affections ...	557—561
CHAPTER CLXXX.—The Nidanam of Fistula in Ano, etc. ...	561—562
CHAPTER CLXXXI.—The Nidanam of poisons ...	563—572
CHAPTER CLXXXII.—The Nidanam of Goitre, scrofula and glandular swellings ...	572—575
CHAPTER CLXXXIII.—The Nidanam of vomiting ...	575—578
CHAPTER CLXXXIV.—The Nidanam of Urticaria ...	579—581
CHAPTER CLXXXV.—The Nidanam of S'ula, neuralgic pain, etc. ...	581—585
CHAPTER CLXXXVI.—The Nidanam of aphonia ...	585—586
CHAPTER CXXXVII.—The Nidanam of Udavarta ...	586—588
CHAPTER CLXXXVIII.—The Nidanam of traumatic ulcers etc. ...	588—592
CHAPTER CLXXXIX.—The Nidanam of S'arira Vranas (Idiopathic ulcers) ...	592—593
CHAPTER CXC.—The Nidanam of fractures ...	594—595
CHAPTER CXCI.—Medicinal recipes of infallible efficacies ...	595—606
CHAPTER CXCH.—Medical treatment of fever, etc. ...	606—613
CHAPTER CXCH.—Medical treatment of Sinus, etc. ...	613—619
CHAPTER CXCH.—Medical treatment of female complaints ...	619—623
CHAPTER CXCV.—Therapeutic properties of drugs ...	623—627
CHAPTER CXCVI.—Preparations of medicinal oils and Ghritas ...	627—632
CHAPTER CXCVII.—Various medicinal compounds disclosed by Hari to Hara ...	629—639
CHAPTER CXCVIII.—Various other medicinal Recipes ...	630—632
CHAPTER CXCH.—The same continued ...	632—639
CHAPTER CC.—The same continued ...	639—642

CONTENTS.

ix

SUBJECT.	PAGE.
CHAPTER CCI.—The same continued ...	639—642
CHAPTER CCII.—The same continued ...	642—644
CHAPTER CCIII.—The same continued...	644—645
CHAPTER CCIV.—The same continued ...	645—646
CHAPTER CCV.—Various other Recipes ...	646—648
CHAPTER CCVI.—The same continued ...	648—651
CHAPTER CCVII.—The same continued ...	651—654
CHAPTER CCVIII.—Aphrodisiacs, Love, charms, etc. ...	654—658
CHAPTER CCIX.—Various other Recipes ...	658—659
CHAPTER CCX.—The same continued ...	659—660
CHAPTER CCXI.—Medical treatment of cuts, wounds, scalds, burns, etc. ...	661—662
CHAPTER CCXII.—Other Medicinal Recipes ...	662—663
CHAPTER CCXIII.—The same continued ...	664—666
CHAPTER CCXIV.—Medical treatment of snake-bite, etc. ...	666—668
CHAPTER CCXV.—Various Recipes ...	668—670
CHAPTER CCXVI.—Medical treatment of the diseases of cows, etc. ...	671
CHAPTER CCXVII.—Various Recipes for the cure of sterility, virile impotency, etc. ...	671—675
CHAPTER CCXVIII.—Various Recipes of fumigation-com- pounds, etc. ...	675—676
CHAPTER CCXIX.—The prophylactic charm of Vaishnava Kavacham ...	677—679
CHAPTER CCXX.—The Sarvarthada Mantra ...	680
CHAPTER CCXXI.—The Vishnu-Dharma Vidya ...	681—682
CHAPTER CCXXII.—The Garuda Vidya ...	682—687
CHAPTER CCXXIII.—The Tripura Vidya ...	687—689
CHAPTER CCXXIV.—The Chudamani ...	689—692
CHAPTER CCXXV.—The Pavana Vijaya ...	692—693
CHAPTER CCXXVI.—Medical treatment of the diseases of horses ...	693—697
CHAPTER CCXXVII.—Different names of the Ayurvedic Drugs ...	698—705
CHAPTER CCXXVIII.—Rules of Grammar ...	706—711
CHAPTER CCXXIX.—Duties of Brahmanas, etc. ...	712—727
CHAPTER CCXXX.—A Synopsis of practical pieties ...	727—729
CHAPTER CCXXXI.—Expiatory Penances ...	730—738
CHAPTER CCXXXII.—Dissolution of the Universe ...	738—742
CHAPTER CCXXXIII.—Naimittika Pralaya, etc. ...	742—743

SUBJECT.	PAGE.
CHAPTER CCXXXIV.—The Wheel of Existence (Samsara Chakra)	743—746
CHAPTER CCXXXV.—The mode of Practising the Great Yoga	746—751
CHAPTER CCXXXVI.—Vishnu Bhakti	751—755
CHAPTER CCXXXVII.—The same continued	755—756
CHAPTER CCXXXVIII.—The contemplation of Vishnu	757
CHAPTER CCXXXIX.—The excellence of Faith	758—761
CHAPTER CCXL.—Traits of a true Vaishnava	761—763
CHAPTER CCXLI.—The hymn to Nri-Sinha	763—765
CHAPTER CCXLII.—The Jnanamritam Stotram	765—769
CHAPTER CCXLIII.—The hymn to Vishnu composed by the holy Markandeya	769—770
CHAPTER CCXLIV.—The hymn to Achyuta	770—775
CHAPTER CCXLV.—The knowledge of Brahma	775—780
CHAPTER CCXLVI.—The knowledge of Self	780—782
CHAPTER CCXLVII.—Synopsis of the Gita	782—783
CHAPTER CCLVIII.—The eight essentials of Yoga, etc. the merit that may be acquired by hearing the narration of the Garuda Puranam etc.	783—784

PREFACE.

A few preliminary remarks on the history, scope and contents of the Garuda Puranam may be necessary. The Garuda Puranam may be safely described as a sister work to the Agni Puranam. Each of them treats of Pará Vidyā and Aparā Vidyā, secular knowledge and metaphysical truths, and partakes more of the nature of a catechism of the then prevailing Brahmanism, or of what a Bráhmāna was required to know at the time, than of the Puranam proper, at least if we may be admitted to look upon the Rámáyana or the Mahábháratam as the model of that class of literature. Superficially conforming to the Rules of Pancha Sandhis, etc., the Garuda Puranam, like its sister work, reflects but the knowledge of the Bráhmānical world at the time, and had its uses then as it has even now.

Without doing violence to the antiquarian instinct, we must say that it is quite futile to attempt to lay down the precise date of the composition of the Garuda Puranam. Its name occurs in the Haláyudha's *Bráhmāna Sarvasvam*. Chakrpani Dntta has quoted many a recipe from it, and the *Vishnu Dharmotaram*, according to several eminent authorities, originally formed a portion of the Garuda Puranam. All these 'factors emphatically demonstrate the fact that, the Garuda Puranam was in existence even before the tenth century of the Christian Era. On the contrary, we have reasons to believe that, hosts of Puranas and Upapuranas were composed in the age of Brahmanic renaissance, which immediately followed the overthrow of Buddhism in India. The Garuda Puranam, like the Agnī, Shiva, Padma and the like Puranas were the exponents of the victorious Brahmanism, which being inevitably divided into schisms, tried to invest the tutelary duty of each sect with

the attributes of supreme divinity or Brahma, and to equip its members with a complete code of rituals, law and other necessary informations regarding the incidents of every day life, subservient to, and in conformity with, the Vedas and the Vedic literature. Thus each schism or faction, or more correctly, each Puranam, the scripture of each sect of special, tutelary divinities, became a new school of law, medicine and metaphysics, etc., re-instating the old errors of the Vedic literature, as if to ignore the many advanced truths and principles of the later day Buddhistic science, and to confirm the victory of Brahmanism even in error and fallacy.

The description of the incidents of the life of Buddha, however meagre and incidental it might be, and the occurrence of the name of Sushruta in the medical portion of the Garuda Puranam leaves not the slightest doubt that its author was intimately acquainted with the Buddhistic literature of the age, both medical and metaphysical. It is a settled fact of history that the Sushruta Samhita, at least the recension of the Sushruta Samhita by the Buddhist Nagarjuna, was written in the second century before the birth of Christ. Now, the Sushruta Samhita says that, the number of bones in the human body is three hundred. The Vishnu Smriti (Institutes of Vishnu) following the orthodox (Vedic) non-medical opinion on the subject gives it as three hundred and sixty-six.

We know that Nagarjuna, the Buddhist redactor of the Sushruta Samhita, mentioned in his recension of the work that there are "three hundred bones in the human organism, but the followers of the Vedas say that their number is three hundred and sixty" which tallies with the number given in the Yajnavalkya Samhita. The Garuda Puranam gives the number as the three hundred and sixty two (*Asthnam Dvyodhikam Proktam Sashtyadhiku Satatrayam*)—a sort of compromise between the Vedic and the Buddhistic osteology, or between the dictates of conscience, imperatively

urging the man to state the whole truth, and the pride of conquest impelling him to set up a schism against truth. The author of the Garuda Puranam, whoever he might be, must have been sufficiently familiar with the works of Nagarjuna and other Buddhistic Medical Acharyas so as to be fully convinced of the truth of their statement, and attempted to make the Vedic number of skeletal bones as near to the truth as possible. This fact serves to throw a new light upon the date of the composition of the Garuda Puranam. It unmistakably points to a period of history when the victorious Brahmanism once more attempted to restore the teachings of the Vedas in their pristine glory, and the truths of the Buddhistic science or metaphysics were still too potent a factor to be ignored or lightly dismissed—a fact which supports our contention and lends a plausible colour to the view we have adopted as regards the probable date of the composition of the Garuda.

The second question, that confronts us, is the purity of the text, *i.e.*, whether the Garuda Puranam, as we now possess it, is what it was originally written by its author; or whether its bulk has been considerably increased by subsequent additions? In the first Chapter we learn that, the Puranam consists of eight thousand and eight hundred verses, and the subjects dealt with therein are creation of the universe, Pujas, Holy pools and shrines, Cosmogony and Geography, Ages of Manus, Duties of different social orders, Gift-making, Duties of kings, etc., Laws, Vratas, Royal dynasties, Therapeutics with Ætiology, Vedangas, Pralaya, Laws of Virtue, desire, and money, and Knowledge (of Brahma and external things). These then were the main themes that were originally dealt with in the Garuda Puranam, and we may say that this was so in the light of the principle of *Adhyatma Sampranibhigraha* (classification of chapters, which forms one of the cardinal rules in forming the plan of a Sanskrit work. We regret to say that, many things, having no legitimate connection with the main themes of this Puranam, nor having a direct bearing thereon,

have been added to it, and a large mass of original matter has been expunged from it so as to bring it within the compass of the eight thousand and eight hundred Slokas, as laid down in the introductory chapter. Thus we see that the Pretakhanda or Vishnu-dharmottara was added to it by way of an appendix, and the reason of these successive accretions to the text can be easily understood if we consider that, the Garuda Puranam, like the Agni, etc. although originally a compendium of the available Brahminical knowledge, and rituals, pursued and followed by the Vaishnava section of the community, came to gather in many tributaries from the other branches of Brahmanic thought and religion, as the distinction between the sect of Vishnu and other sects of Ś'iva and Sakti etc., came to be less marked and pronounced, and the points of difference or antagonism between them were more rounded off. Thus we see many Tantrik rites and Mantras such as, the *Tripurā Vidyā*, *Nityaklinnā Vidyā* were introduced into the Garuda Puranam, one of the Scriptural Puranas of Vaishnavism; and the *Preta-khanda*, which we find invariably appended to the Puranam in many of the manuscripts, does but reflect the necessity of subsequently adding to it a treatise on funeral rites, or on punishment and reward after death according to one's deserts, only to enhance the utility of the work as a book of reference in every day life, as the members of the sect began to be more bigoted and averse to reading religious works, or Puranas dedicated to the tutelary gods of other sects. It requires nothing more than an average intellect to detect that the part under reference (Preta-Khanda) is manifestly an interpolation, inasmuch as the subject has been already dealt with in chapters on *S'raddha-vidhi*, *Papa-Chinha Lakshanam* and *Prayaschittā*, etc., and the insertion of a more detailed and elaborate dissertation on the subject under the style of *Preta-Khanda* is an unnecessary repetition and re-opening of a finished discourse (*Samāptā Punarāttatā*) which is bad both in reason and rhetoric. We have

attempted to expunge all spurious portions, or passages of questionable authenticity from the text in the light of the reasons stated above, and tried to restore it to its original form as far as possible after the progress of so many centuries since it first saw the light.

We may be asked the rationale of our conduct in undertaking ~~the~~ English translation of the Garuda Puranam. The question is natural enough, if the work is nothing but a compendium of Brahmanic rituals and mysteries, what is the profit of disinterring it from beneath the oblivion which it so unqualifiedly deserves. Our answer is that, in addition to the many mystic rites and practices, which legitimately fall within the range of studies in spiritualism, the Garuda Puranam contains three Samhitas, *viz.*, the Agastya Samhita, the Brihaspati Samhita (Nitisara), and the Dhanvantari Samhita ; any one of which would give it a permanent value, and accord to it an undying fame among the works of practical Ethics or applied medicine. The Agastya Samhita deals with the formation, crystallisation and distinctive traits of the different precious jems, and enumerates the names of the countries from which our forefathers used to collect those minerals. The cutting, polishing, setting, and appraising, etc., of the several kinds of jems and diamond, as they were practised in ancient India, can not but be interesting to artists and lay men alike, and the scientific truths, imbedded in the highly poetic accounts of their origin and formation, shall, we doubt not, be welcomed even by the present day mineralogists, if they only care to look through the veil and to see them in their pure and native nudity. In these days of Oriental research, it is quite within the possibilities of every ardent enquirer to make himself acquainted with the terms and technicalities of the science of our Rishis, and we are confident that any labour he may bestow on the subject in connection with the Agastya Samhita will be remunerated a hundred-fold.

The next Samhita in the Garuda Puranam is the Brihaspati

Sambhita, commonly known as the Nitisara, in which we find observations on practical conduct and a knowledge of human nature, which strongly remind one of Bacon's essays and in comparison with which the Samhita gains one or two points more, not to speak of its excellent poetry and harmony. In the Etiological portion of the Dhanvantari Samhita, one is astonished to find that in "certain types of fever the blood undergoes a sort of chemical change which produces the morbid factors of the disease, that in hæmoptisis the blood comes from the spleen, (liver or the blood-vessels (facts unknown to the Nidanist, Madhava), that there is a kind of parasites that produces leprosy, and cutaneous affections in general," facts which, it was but yesterday, that the science of the west have gained access to. The therapeutical portion of the Samhita contains many excellent remedies which can not but benefit man in the art of living a long, healthy life. It is almost impossible for us to give within such a small compass even the faintest glimpse of the splendid truths that lie scattered through the pages of this noble Puranam ; enough if we conclude our remark with the saying that, it broadens the vision of a man into regions where systems and worlds are but bubbles and atoms, and enables him to consolidate his amity with those profound realities, which encompass "being and becoming" in every plane of existence, or at least helps him to lift up the veil of the Nature's workshop and to catch a view, however slight and momentary, of the nature and essence of things.

CALCUTTA,

The 12th June, 1908

M. N. DUTT

THE GARUDA PURANAM.

CHAPTER I.

I SALUTE the One Supreme, without birth, decay or end, identical with knowledge, great, auspicious free from impurities, without beginning, devoid of elemental body and actions, stationed in all creatures, Hari, freed from impurity and illusion and present everywhere. With mind, speech and actions I do always salute Hari, Rudra, Brahma, the lord of Ganas and the goddess Saraswati. Having adored and lauded the poet Suta, well-versed in Puranas, of a quiet nature, the master of all scriptures, devoted to Vishnu and high-souled when he came to the forest of Naimisha while making a pilgrimage to sacred shrines and seated on a holy seat was meditating on the sinless Vishnu, the great Rishis, Sounaka and others, dwelling in the forest of Naimishi, having asceticism for their wealth, of quiescent souls, effulgent like the sun and ever engaged in the celebration of sacrifices, said.

The Rishis said :—O Suta, thou art informed of every thing and therefore we ask you :—“ Amongst the celestials

GARUDA PURANAM.

who is Iswara and who is worthy of adorations? Who should be meditated on? Who is the creator of the universe? Who protects it and who destroys it? From whom proceeds religion? Who suppresses the wicked? With what vowed observances is he pleased? By what yoga can he be obtained? What are his incarnations and what is his family? Who has instituted the various castes and orders and who protects them? O Suta, O thou of great intellect, do thou describe unto us, all this and every thing else, the most excellent themes about Narayana.

SUTA said:—I will describe the Garuda Purana, the essence of all accounts relating to Vishnu. Formerly Garuda described it to Kashyapa and I myself had heard it from Vyasa. The Lord Narayana alone is the lord of all the lords of the deities, the great soul and the great Brahma; from him proceeds birth &c. For the protection of the universe Vāsudeva, without birth and death, assumes various incarnations by his body, namely that of Koumara and others. Having undertaken the incarnation of Koumara and lived in the celestial region the first deity Hari, O Brahman, practised the most difficult vow of celibacy without any break. Secondly having assumed the Boar-form the lord of sacrifices, for the general well-being, released and held up the earth sunk deep under the nether region. Thirdly for the creation of the Rishis, he, assuming the form of a Brahma Rishi, performed Sattwik (permeated by the quality of goodness) actions from which alone proceed desireless actions. Then for protecting righteousness, Hari, assuming the form of Nara Narayana, practised hard penances. He was then adored by the celestials and Asuras. His fifth incarnation was Kapila, the lord of Siddhas* who expounded unto

* Inspired seers. A *Siddha* is a semi-divine being supposed to be of great purity and holiness characterised by *Siddhis* or eight supernatural faculties or perfections.

the celestials the Sankhya,* which ascertains the *Tattwas* or elementary particles which had been lost in time. In his sixth incarnation he was born as the son of Atri and communicated to Alarka, Pralhada and others, the knowledge of Anvikshiki (metaphysics) obtained by him from Anasua. His seventh incarnation, in the Sayambhuva Manwantara, was Yajna, the will-begotten child of Akuti, who performed sacrifices in the company of the celestials. In his eighth incarnation he was born as the powerful son of Nabhi from Merudevyā. Adored of all the orders he pointed out to men the real road. Solicited by Rishis he assumed the body of Prithu as his ninth incarnation and the Brahmanas and other creatures were revived by him with the milk of herbs. When the Earth was submerged under water in the end of the Chākshusa Manwantara he assumed the form of a Fish and saved the Manu Vaivaswata by placing him on a boat. In his eleventh incarnation the Lord, in the shape of a tortoise, held on his back the mount Mandara with which the celestials and Asuras churned the ocean. In his twelfth incarnation as well as in the thirteenth in the form of a woman he stupified the Asuras and pleased the celestials. Assuming the form of a man-lion in his fourteenth incarnation he subdued the Daitya chief by cutting his entrails with his fierce claws. Assuming the form of a dwarf in his fifteenth incarnation he went to the Sacrifice of Bali and praying for room for his three feet obtained it. Beholding the kings aggrandise the Brahmanas in his sixteenth incarnation, he, filled with anger, divested the earth of the Kshatriyas for twenty one times. In his seventeenth incarnation he was begotten on Satyavati by Parasara (as Veda-Vyasa); and seeing the feeble intellect of the people he divided the Vedas. Then for accomplishing

* It is a system of philosophy ascribed to Kapila. It is called Sankhya because it enumerates twenty-five *Tattwas* or principles. According to this system final liberation is obtained by a true knowledge of these principles.

the work of the celestials he was born as a king (Rama), built a bridge over the ocean and performed other feats. In his nineteenth and twentieth incarnations the Lord was born as Rama and Krishna and relieved the earth of her burden. Then at the junction of the Kali yuga, for stupefying the enemies of the celestials he was born as Buddha, the son of Jina. In the period of the eighth junction (change of cycles), when all the kings will be on the verge of destruction, he will be born as Vishnujasa's son Kalki, the lord of the world. Innumerable are the incarnations of Hari, the mine of Sattwa, O twice-born ones. The prime Manus, the knowers of the Vedas, are all said to have originated from Vishnu. From them proceeded the work of creation. And they should be adored with vowed observances and other rites. This Garuda Purana consisting of eight thousand and eight hundred verses Vyasa formerly narrated to me.

—:0:—

CHAPTER II.

THE RISHIS said:—Why did Vyasa describe to you the Garuda Purana? Do thou describe thus the most excellent theme relating to Vishnu.

THE SUTA said:—In the company of the ascetics I had gone to the hermitage of Vadarika. There I saw Vyasa meditating on the great Ishwara. Having bowed unto him I took my seat and accosted that foremost of ascetics saying:—

“O Vyasa, relate unto me the form of Hari from which has emanated the creation of the universe. Methinks, while thou dost meditate on the Lord, thou must be knowing it.”

Hear, O Vipras, what he did relate on being thus accosted by me.

VYASA said :—Hear, O Suta, I will recount the Purana Guruda which Brahmā described to me in the company of Nārada, Daksha and others.

THE SUTA said :—How did Brahmā relate the sacred Purana Garuda, describing the true essence, unto thee when united with Daksha, Nārada and others.

VYASA said :—Having saluted Brahmā who was residing in the Brahmaloaka, myself, Daksha, Nārada, Bhrigu and others said to him. "Describe unto us the quintessence (of the sacred lore)."

BRAHMA said :—O VYASA, I will recount to you, the Garuda Purana, the cream of sacred learning which Vishnu described to me and Rudra formerly while in the company of other celestials.

VYASA said :—O Brahman, describe to me the Garuda Purana, pregnant with great significance, the essence of all, which Hari formerly described to Rudra while in the company of other celestials,

BRAHMA said :—With Indra and other celestials I had gone to the mount Kailasha. There I saw Rudra engaged in the meditation of the great station. Having saluted him I addressed him, saying :—"O Shankara, on what art thou meditating? Save thee, I do not know of a greater deity. Do thou therefore describe unto me [the subject of thy meditation] the quintessence [of the sacred learning] who, along with the celestials, am anxious to listen to it."

RUDRA said :—I meditate on Vishnu, the great soul, the Demiurgus, who gives all, who is present everywhere and who resides in the hearts of all creatures. O grand-father, my body is besmeared with ashes and my hairs have been clotted. All my vowed observances are intended for the adoration of Vishnu. I will describe him unto you, the essence of all, on whom I meditate. I meditate on the deity

Hari, Vishnu, Jishnu, who is lotus-navelled and shorn of a body; who is purity, the source of purity; who is the impersonal self and the individual soul; who is the great Ishwara and unites all souls with himself. In him exist all the worlds and elements and into him they enter. All the *gunas* (qualities) and elements exist in that lord of elements as pearls are strung by a thread. He has a thousand eyes, a thousand heads, a thousand thighs and a most beautiful face. He is the minutest of the minute, the firmest of the firm, the heaviest of the heavy and the best of all that is good. In the words, letters, principal and minor sacred lores and in the true Saman he is lauded as truth and the author of true deeds. He is called the ancient Purusha and Brahmā amongst the twice-born. He is called Sankaralana in destruction. I therefore adore him in whom all these worlds shine as the Shakula fishes in the water. He is the divine law, the word (Om), Brahma, the that, the existent and non-existent and the supreme. The celestials, the Yakshas, the kakshasas and the Pannagas adore him. Fire is his mouth, the heaven is his head, the sky is his navel and the earth is his feet and the sun and moon are his two eyes. I meditate on him. I meditate on that deity whose breaths are the wind, in whose belly the three worlds exist and whose arms are the divisions of the time. I meditate on that deity in whose hairs are the clouds, and in the joints of whose body are the four oceans. I meditate on that deity who is above time, who is above sacrifices, who is above the existent and non-existent and who is the beginning and end of the universe. I meditate on that deity from whose mind emanates the moon, from whose eyes the sun and from whose mouth the fire. I meditate on that deity from whose feet the earth is produced, from whose ears the directions and from whose head the *Div* (celestial region). I meditate on that deity from whom have proceeded the works of principal and minor creations, the various races, Manwantaras, and histories of the families

We will proceed to him, to witness the true essence, on whom I do meditate.

BRAHMA said :—I was thus formerly addressed by Rudra. Having lauded and saluted Vishnu, the dweller of the white island (Shweta-dwipa) we sat calmly desirous of listening to (the subject). From amongst us Rudra said to Vishnu, the great Iswara :—"Describe to us the most essential of all essence ; we salute thee." What, O Vyasa, you have asked me the Lord Bhava asked Vishnu in the hearing of myself and other celestials.

RUDRA said :—O Hari, O king of gods, tell us who is the god of gods ; who is Iswara ; who should be meditated on ; who should be adored ; with what vowed observances, the great is propitiated ? With what religious observances, with what process of self-restraint, with what form of adoration and with what sort of conduct is He pleased ? What is his form ? From what deity the universe has emanated and who protects it ? What are his incarnations ? In whom the world is dissolved ? From what deity proceed the works of principal and minor creations, the various families and Manwantaras ? In whom do all these exist ? Do thou describe all this and every thing else, O Hari.

Then Hari described to Rudra the glories of the great Iswara, the Yoga and eighteen sorts of learning.

HARI said :—Hear, O Rudra, I will describe it, along with Brahmā and other celestials.

I am the god of gods, the lord of all the worlds. I am the object of meditation and adoration and am lauded by the celestials with panegyric verses. When I am worshipped by men with self-restraint, vowed observances and good conduct O Rudra, I grant them the most excellent stage.

I am the seed of the preservation of the world and I am also the destroyer of the universe, O Shiva. O Hara, I am also the suppressor of the wicked and the protector of religion. With fish and other incarnations I do protect the

earth. I am the import of the mystic formula and am engaged in adoration and meditation. I am the creator of heaven and I am myself the heaven, &c. I am the knower, the hearer, the speaker and the object of speech. I am all and the deity identical with all. I am the source of worldly enjoyments and emancipation. I am the presents of meditation and adoration; I am the Mandalas, the Itihasas, O Rudra. O Shiva, I am all the deities. O Shambhu, I am all the forms of knowledge. I am at one with Brahma, O Shiva. I am Brahma, all the regions, and identical with all the deities. I am the personification of righteous conduct and the religion of Vishnu. I am the Varnas (castes) and Ashramas (orders) and I am the ancient religion. I am the process of regulation, that of self-restraint and the various vowed observances, O Rudra. I am the sun, the moon, and all the auspicious things. Formerly with asceticism the bird Garuda had worshipped me on earth. Pleased with him I asked him to pray for a boon; and he too prayed for a boon.

GARUDA said :—O Hari, my mother Vinatā had been made a slave, by the Nagas. Do thou so order, that I may bring ambrosia after vanquishing the celestials, that I may release her from slavery and that I may be thy carrier. Do thou so order that I may be highly powerful, greatly strong, omniscient, the afflioter of the Nagas, and the author of Puranas and Samhitas.

VISHNU said :—What you have said, O Garuda, will all be accomplished. You will release your mother Vinatā from the Nagas. Having vanquished all the deities and others you will bring ambrosia. You will be the highly powerful carrier. By my favour you will be the author of the Purana, describing my glories and forms. By your name it will be celebrated on earth as Garuda. O son of Vinatā, as I am the God of gods and Shree is celebrated so the Garuda Purana will be celebrated amongst all the Puranas. As I am

worthy of being lauded so thou shalt be. Meditating on me by your mind do you describe this Garuda Purana by your bird mouth." Thus accosted, O Rudra, Garuda described it to Kashyapa. Hearing the Garuda Purana Kashyapa revived the burnt tree. Hearing yourself with fixed attention do you revive others with your learning. "The bird, Om, Um, Swaha"—This is the great learning of Garuda. Hear, O Rudra, the great Garuda Purana narrated by Garuda.

—:o:—

CHAPTER III.

SUTA said:—Thus did Rudra hear it from Vishnu; Brahmā from Rudra; from Brahmā the ascetic Vyasa; and myself from Vyasa. And I relate it to you, O Shounaka, in the forest of Naimisha. In the assemblage of the ascetics have been described by me, the creation and the adoration of the deities, the various sacred shrines, the wealth of the world and the Manwantaras; the duties of the various Varnas (castes) and Ashramas (orders); the gifts, the regal duties, the laws, vowed observances, families and the medical science with a diagnosis of diseases; the various auxilliary sciences, the universal dissolution; religious profit, desire, worldly profit and the most excellent knowledge. The illusory deeds, and those beyond the range of illusion, of Vishnu have all been narrated in Garuda Purana. This Garuda is *Bhagavan*.* By the favour of Vāsudeva he has been endued with great strength. Having become the

* It is an epithet applied to a god or demi-god or a great ascetic. Literally the word means one endued with six qualities,—prosperity, might, glory, splendour, wisdom and dispassion.

carrier of Hari he is the instrument of creation &c. Having vanquished the celestials Garuda brought ambrosia, by which the appetite of the universe, lying in the belly of Hari, was appeased. His very sight or recollection destroys the serpents. Through Garuda Kashyapa revived all the burnt trees. Garuda is Hari. He related it unto Kashyapa. The auspicious Garuda Purana, when read, gives piety and all objects. Hear, O Shounaka, how Hari describe it unto Rudra.

—:0:—

CHAPTER IV.

RUDRA said:—O Janārdhana, do thou described the primary and scondary creations, the families, Manwantaras as well as the histories of the families.

HARI said:—Hear, O Rudra, I will describe the old sport of Vishnu, consisting of creation, preservation and destruction, which destroys all sins.

The Lord Vāsudeva, void of passion, Nara-Nārāyana, is the great Soul, Para Brahma, the creator and the destroyer of the universe. All this exists in Him as both manifest and unmanifest. He exists in the form of Purusha (male-being) and Kāla (Time). Vishnu is both manifest and unmanifest. He is Purusha and Kāla. Understand, his actions are like those of a sportive child. He is without beginning, the Creator; He is without end and Purusottama (the most exalted of male beings). From him originate the unmanifest as well as the soul. From him emanate the intellect, mind, the Tattwas (principles) ether, air, fire, water and earth. O Rudra, He is the golden egg and is himself his own end:

The Lord assumes a body for the purposes of creation. Having assumed the body of Brahmā with four mouths, pervaded by the quality of *Rajas* (darkness) he creates the entire world, moveable and stationery. This entire universe consisting of the celestials, Asuras and human beings lies inside the egg. As Creator he creates the universe; as Vishnu he protects it; and he destroys it in the end. Hari himself is the destroyer. Having assumed the body of Brahmā Hari creates the universe and as Vishnu he protects it. And assuming the form of Rudra the Lord destroys the universe at the end of a Kalpa. When Brahmā was engaged in the work of creation, He, assuming the form of a boar, held up with his tusks the earth sunk under water. Hear, O Shankara, I will describe all in short beginning with the first creation of the deity.

The first creation is *Mahat* or intellectual principle; it is simply a metamorphosis of Brahma. The second creation is that of *Tanmatras* or the subtle elementary particles. This is known as the creation of elements. The third is called *Vaikārika* or the creation of organs. This is the (Prākṛita) material or elementary creation originating from intellect. The fourth is the primary creation—and all the stationery bodies are known as primary creations. The next is *Tiryyaksrotas** who are otherwise called *Tiryyakjonya i.e.* beasts &c. The sixth is the *Urdhasrotas†* which is called the creation of the celestials. The seventh is the creation of *Arvakasrotas‡* or human beings. The eighth is the creation of *Anugrahas§* pervaded by the qualities of *Sattwa* (goodness) and *Tamas* (ignorance).

* *Lit* the stream of beings living according to nature.

† *Lit* the stream of beings tending upwards.

‡ Cf. And as these eat by swallowing down they are called *Arvaraskotasas*.

§ A class of deities.

These are the five orders of the *Vaikarika* (organic) creation. There are three orders of the elementary and organic creation. Koumāra makes the ninth. O Rudra, there are four orders of creation beginning with the celestials and ending with the stationery creation.

While engaged in the work of creation Brahmā first procreated his mind-born sons. Then desirous of creating the four classes of beings, viz the celestials, Asuras, Pitris and human beings, all, going under the name of *Amva* he adored his own self.* As the lord of beings, although himself of unfettered soul, concentrated his soul, being desirous of creating, passion overspread him and first from forth his hips came out the Asuras. And then he renounced his person surcharged with *Tama* or darkness; and his darkness, on being renounced by him, O Shankara, was converted into Night. Having assumed another body he became desirous of creating and felt delight. Then O Hara, came out from the mouth of Brahmā, the celestials surcharged with the quality of *Sattwa* (goodness) On being renounced by him his body, surcharged with the quality of *Sattwa*, was converted into Day. Therefore it is that the Asuras are powerful in the night and the celestials during the day. He then assumed a person fraught with the quality of goodness and then sprang from him the ancestors. And that body, on being renounced by him, became Twilight remaining between day and night. Then having assumed a body fraught with the quality of *Rajas* (darkness) he created human beings. And on being renounced by him that form became moon-light which is termed *Praksandhya*.† Moonlight, Night, Day and Twilight are his bodies. And then he assumed another body fraught with the quality of darkness and thereat sprung hunger

* The passage is not clear. Perhaps by the expression "adored his own self" the author means that Brahma was engaged in the process of mental retrospection.

† Meaning going before twilight.

from him and from hunger wrath. Brahmā then created Rakshasas exercised with hunger. [Those that said 'Save him'] are called Rakshas and those [that said 'We shall eat him up'] are called Yakshas from *Yakshana* eating. And from the movement (*Sarpana*) of his hairs sprang the serpents. Waxing wroth he generated some beings of wrathful temper. O sinless, then the Gandharvas came out singing. All these beings were created by him.

He created goats from his mouth, the kine from his belly and sides; the horses, elephants, asses and camels from his feet, and medicinal herbs furnished with fruits and roots from the hairs of his body. Fair complexioned male sheep, horses, mules and asses are called *grāmya* or household animals. Hear, I will describe the wild ones. [They are] the beasts of prey, the cloven-hoofed, elephants, monkeys, and fifthly, birds and sixthly, aquatic animals and seventhly, reptiles. From his eastern and other mouths he created the Rik and other Vedas. The Brahmanas originated from his mouth, the Kshatryas from his arms, the Vaishyas from his thighs and the Shudras from his feet. The region of Brahma is for the Brahmahas, that of Shakra for the Kshatryas, that of Marut (wind-god) for the Vaishyas and that Gandharvas for the Shudras. Those practising the Brahmacharya injunctions attain the region of Brahma. The householders, performing duly their duties, repair to the region of the Creator. Those, living in the forest, acquire the region of the seven Rishis. The sphere of the *Yatis*, going at will, is the eternal region.

CHAPTER V.

HARI said :—Having created the world and all order of beings the Lord created his mind-begotten sons for multiplying his creation ; namely Dharma, Rudra, Manu, Sanaka, Sanātana, Bhrigu, Sanatkumāra, Ruchi, Shuddha, Marichi, Atri, Angira, Pulastya, Pulaha, Kratu, Nārada and the Patris Varhisadas.

The Lotus-sprung deity, from his right thumb, created Daksha endued with four forms and his wife from his left thigh. Daksha begat on her beautiful daughters. He gave them away unto the sons of Brahmā and conferred Sati on Rudra. Numberless, highly powerful sons were born unto Rudra. He conferred the auspicious Khyāti, matchless in beauty, on Bhrigu. Bhrigu begat on her Dhātā and Vidhātā. He also begat Shree who was Nārāyaṇa's wife. Hari begat on her himself Balā and Ukshmadī. Ayatī and Niyatī were the two daughters of the high-souled Manu. They were the wives of Dhātā and Vidhātā. They gave birth to two sons, Prāna and Mrikandu. Mārkaṇḍeya was the son Mrikandu. Marichi's wife Sambutī gave birth to Pournamāsa. Viraja and Sarvaga were the two sons of that high-souled one. Angiras begat on Smṛitī sons and daughters namely Sinivalee, Kuhu, Rākā and Anumatī. Atri begat on Anasuyā sinless sons, Soma, Durvāsā and the yogin Dattātreyā. Pulastya begat on Pṛitī Dottolī. Three sons, Karman, Arthavira and Sahishnu were begotten by the patriarch Pulaha on his wife Kshamā. Krati begat on his wife Sumatī the sixty thousand Rishis of controlled passions by name Vālakhilyas. They were all of the height of a thumb and effulgent like the burning sun. Vashistha begat on Urjā seven sons, viz, Rajo, Gatra, Urdhavāhu, Sharana, Anagha, Sutapa, Sukra. These are the seven Rishis.

Daksha conferred Swāhā on the fire-god who had assumed a body. O Hara, from him Swāhā obtained three highly effulgent sons viz Pāvaka, Pavamāna and Shuchi, all eaters of water. Swadhā gave birth to Menā and Vaitarani. They were both *Ābrahmanadinis*.* Menā was married to Himachala (mount Himalaya).

O Hara! the Lord appointed Manu Swayambhu (self-create) formerly sprung from Brahma's self and resembling himself to rule creatures. Swayambhuva Manu accepted as his wife Shatarupā who had destroyed all her sins by ascetic penances. And to that person Shatarupā bore Pryavrata and Uttānapada; and daughters named Prasuti, Akuti and Devahuti; of them Manu conferred Akuti on Ruchi, Prasuti on Daksha and Devahuti on Kardama. To Ruchi were born Yajna² and Dakshinā³. Again Yajna begat on Dakshinā twelve highly powerful sons by name Yamas.

The most excellent Daksha begat twenty four daughters. They were Sraddhā,⁴ Lakshmi,⁵ Dhriti,⁶ Tushti,⁷ Pushti,⁸ Medhā,⁹ Kriyā,¹⁰ Buddhi,¹¹ Lajjā,¹² Vapu,¹³ Sānti,¹⁴ Riddhi,¹⁵ Kriti¹⁶. These thirteen daughters of Daksha were wedded by Dharma for procreating sons. Khyāti,¹⁷ Sāti,¹⁸ Sambhuti,¹⁹ Smriti,²⁰ Priti,²¹ Kshamā,²² Saunati,²³ Anasuya,²⁴ Urjā,²⁵ Swāhā and Swadhā²⁶ [were the remaining ones]. The foremost of ascetics Bhṛigu, Bhava, Marichi, Angira, Pulastya, Pulaha, Kratu, Atri, Vasistha and the Pitris duly married all these daughters beginning with Khyāti. And

* Female interpreters of the divine Science.

1 Having an hundred forms. 2 Sacrifice. 3 Gifts in sacrifice 4 Veneration. 5 The goddess of wealth. 6 Patience. 7 Satisfaction. 8 Nourishment. 9 Intelligence. 10 Act. 11 Intellect. 12 Bashfulness. 13 Body. 14 Success. 15 Fame. 16 Righteousness. 17 Renown. 18 Chastity. 19 Birth. 20 Memory. 21 Gratification. 22 Forgiveness. 23 Reverence. 24 Good-natured. 25 Energy. 26 This and the last words are uttered while offering oblations to fire.

then Sraddhā brought forth Kāma,¹ Chala,² Darpa,³ Niyama⁴ and Dhriti⁵ as her sons, and Tushti Santosha⁶ and Pushti Lobha.⁷ Medhā⁸ brought forth Shruta⁹ and Kriyā,¹⁰ Dandam¹¹, Layā¹² and Vinaya¹³ and Buddhi,¹⁴ Bodhi¹⁵ and Lajjā, Vinaya Vapu¹⁶ and Vyavasaya¹⁷ as her sons. And Shanti brought forth Kshemā and Riddhi, Sukham¹⁸ and Kirti Yaças.¹⁹ These are the offspring of Dharma.

Kāma's wife was Rati whose son was Harsha.²¹ Daksha once undertook the celebration of a horse sacrifice at which all his sons-in-law were invited. They all went there accompanied with their wives except Rudra and Sati. But Sati went there uninvited and was insulted by Daksha. Having renounced her body she was again begotten on Menā by Himavan. Gouri became Shambhu's wife whose sons were Vināyaka and Kumāra. Rudra, the powerful master of Bhṛingi, was by nature wrathful. He destroyed Daksha's sacrifice and imprecated a curse on him, saying "You will be born as a man, in the family of Dhruva."

—:0:—

CHAER VI.

HARI said :—Uttanāpada begat a son on Suruchi by name Uttama and another on Suniti by name Dhruva who attained to the most exalted station, having adored Janārdana, the god of gods, by the favour of the ascetic. Dhruva's son Shnisthi was greatly strong and highly powerful. And his son was the greatly intelligent Prachīnavarhi.

1 Sexual desire. 2 Lakshmi. 3 Pride. 4 Restraint. 5 Nourishment. 6 Contentment. 7 Avarice. 8 Intellect. 9 Knowledge or what is heard. 10 Action. 11 Punishment. 12 Justice. 13 Humiliation. 14 Intellect. 15 Apprehension. 16 Body. 17 Exertion. 18 Felicity. 19 Fame.

His son was Divanjaya whose son was Ripu. His son was known as the beautiful Manu Chākshusha. His son was Ruru whose son was the beautiful Anga. Anga's son was Vena who was an atheist and an irreligious person. Vena, the perpetrator of iniquities, was killed by the Rishis with Kuṣā. They then churned his thigh for a son and thereat sprang a son, greatly dwarfish and black. They then said "sit down, sit down" and he was called Nishāda dwelling on the mount Vindhyā. Then the twice-born ones suddenly churned his right thigh. From there sprang a son assuming the mental form of Vishnu, by name Prithu. By that son Vena repaired to the celestial region. The king milched the earth, for giving life to his subjects.

Prithu's son was Antarddhāna whose son again was Havirdhāna. His son Prāchinavarhi became the Lord Paramount of the world. He espoused the daughter of the ocean of salt water and begat on her ten Prachinavarhis who were called Prāchetas and were masters of the science of archery. They all practised the same religious austerities and remained immersed in the bed of the deep for ten thousand years. They attained to the dignity of the Patriarchs; and their wife was Marishā. Of her was born Daksha by the imprecation of Bhava.

As before Daksha again created four classes of beings from his mind. Obstructed by Hara they did not multiply. The Patriarch then desired to carry on the work of creation by sexual intercourse. He then espoused Asikni, the daughter of the Patriarch Varuna. He begat on the daughter of Varuna a thousand sons. The end of the earth being described by Narada they went there to learn it and did not return. On their being lost Daksha created another thousand, named Savalakha, who also followed the foot-steps of their brothers, O Hara. Worked up with anger Daksha cursed Nārada saying "You will obtain a birth" and he was again born as the son of the ascetic Kashyapa. On his sacrifice

being destroyed Daksha imprecated the terrific Maheshwara, saying "Having worshipped thee with necessary articles the twice born will leave them aside. Even in another birth, your hostilities will not terminate, O Shankara."

Daksha begat on Asikni sixty beautiful daughters. He gave away two of them unto Angiras. He conferred two on Krishāshwa, ten on Dharma, thirteen on Kashyapa and twenty seven on Indu. He conferred Suprabhā and Bhāmini on Vahuputra. And O Mahadeva, he gave unto Aristhanemi, his four daughters viz Manoramā, Bhānumati, Vishālā and Vahudā. He conferred on Krishāshwa Supraja and Jayā.

Arundhati, Vasu, Yāmi, Lamvā, Bhānu, Marutvati Sangkalpa, Muhurta, Sādhyā, Vishwā, these ten are known as the wives of Dharma. I will now describe the names of the wives of Kashyapa. They were Aditi, Diti, Danu, Kālā, Anāyu, Sinhikā, Muni, Kadru, Prādhā, Ira, Krodhā, Vinātā, Surata and Khagā. Vishwā gave birth to Vishwadevas and Sadhya to Sadhyas; Murutvati to Marudyant and Vasu to Vasus. From Bhanu were born the Bhānus and from Muhurta the Muhurtas. Ghosa was born of Lamva and Nagavithi (milkway) was born of Yami (night). All the objects of the world were born of Arundhati and Sankalpa (pious determination) was the son of Sankalpa. Apa, Dhruva, Soma, Dhava, Anila, Anala, Pratyusha and Prabhasa are the names of the Vasus.

Apa's son were Vaitundya, Srama (weariness), Sranta (fatigue) and Dhani. And the son of Dhruva was the great Kala (Time) the cherisher of the world. The son of Soma was Varchas (light) by whom was generated Varchaswi (radiance). Dhava begat on his wife Manoharā Rubina, Hutaḥavya, Shishira, Prana and Ramana. Anila's wife was Shiva. Her son was Pulomya and Avijnatagati (unknowable motion). These were the two sons of Anila. The son of Agni, Kumara, was born in a clump of Sara reeds whose

sons were Shākha, Vishākha, Naigameya and Prishtata. The son of Kirtikas was known as Kartikeya. Pratyusha's son was the ascetic Davala. Vishwakarmā, the celebrated architect of the celestials, was the son of Prabhāsa. His sons were Ajaikapada, Ahirvadhna, Twastri and Rudra, all very energetic. And the own begotten son of Twastri was the great ascetic Vishwarupa. There are eleven Rudras, the lords of the three worlds. They are Hara, Vahurupa, Tryamvaka, Aparajita, Vrishākapi, Shambhu, Kapardi, Raivata, Mrigavyadha, Sarva, and Kapali, O great ascetic. Soma's wives were twenty seven in number known as stars. Kashyapa begat on Aditi twelve suns. Vishnu, Shakra, Aryama, Dhātā, Twastha, Pushā, Vivashwan, Savita, Mitra, Varuna, Angshuman and Bhaga—these were the twelve Adityas.

Hiranyakashipu and Hiranyaksha were born of Diti. A daughter, by name Sinhika, was also born who was married to Viprachitti. Hiranyakashipu had four very powerful sons viz., Anuhlāda, Hlāda, the powerful Pralhada and Sanghlada. Of them Pralhada was devoted to Vishnu. The sons of Sanghlāda were Sivi, Ayushman and Vashkala. Pralhada's son was Virochana who begat Bali, who again had a hundred sons of whom Vāna was the oldest, O bull-emblemmed deity.

All the sons of Hiranyākasha were also gifted with great prowess—Utkara, Shakoni, Bhutasantapana, Mahānābha, Mahāvāhu and Kālanābha.

Danu's sons were Dwimurdhā, Shankara, Ayomukha, Shankusira, Kapila, Samvara, Ekachakra, Mahāvāhu, the highly powerful Taraka, Swarbhānu, Vrishaparva, the great Asura Puloma and the mighty Viprachitti.

Swarbhānu had a daughter by name Suprabha and Sarmistha was the daughter of Vrishaparvan who had two other celebrated daughters, namely Upadānavi and Hayasira. Vaishvānara had two daughters named Pulomā and Kālakā who were both married to Mārīcha. They gave birth to

sixty thousand sons, the leading Daṇavas. Poulamas and Kala Kānjas are known as the sons of Mārīcha.

Viprachitti begat on Sinhikā-vvansha, Shalya the strong. Nabha the powerful, Vatapi, Namucni, Itwala, Khasrimā, Anjaka, Naraka, and Kalanapa.

In the family of the Dattya Prāhāda the Nivatakavachas were born. Six daughters, gifted with great energy, were born to Tāmra, named Shuki, Syeni, Bhāsi, Sugrivi, Suchi and Gridhrika. Shuki gave birth to parrots, owls and crows; Syeni to hawks, Bhāsi to kites; Gridhrika to vultures; Suchi to water-fowl; Sugrivi to horses, camels and asses. These are known as the offspring of Tāmra.

Vinata gave birth to two sons celebrated as Garudā and Aruna. The offspring of Śurāsā were a thousand powerful serpents. Kadru had also a thousand sons—many-hooded serpents of unmitigated prowess. The most celebrated amongst them were Shesha, Vāsuki, Takshaka, Shānka, Sweta, Mahāpadma, Kumvala, Ashwatara, Elapatra, Nāga, Karkota, Dhananjaya and many other deadly and poisonous serpents.

Krodhā gave birth to highly powerful Pishachas. Surabhi gave birth to kine and buffaloes. Irā gave birth to trees, creepers, grass &c. Khagā gave birth to Yakshas and Rakshas and Muni to Apsaras. Arisua gave birth to highly powerful Gandharvas.

Then were born the deities Maruts, forty nine in number, viz., Ekajyoti, Duryyoti, Trijyoti, Chaturjyoti, Ekashukra, Dwishukra, the highly powerful Trishukra, Idrīk, Anyadrīk, Sadrīk, Pratisadrīk, Mita, Samita, the highly powerful Sumita, Ritajit, Satyajit, Sushena, Senajit, Atimitra, Amitra, Duramitra, Ajila, Rita, Ritadharmā, Viharta, Varuna, Dhruva, Vidhārana, Grihamekagana, Idrīksha, Sadrīksha, Etadrīksha, Mita, Shana, Etana, Prasadnksha, Sūtra, the great ascetic Tadngugra, Dhvañnibhasa, Vimukta, Vikshipa, Dyuti, Vasu, Valādrishya, Lābha, Kama, Jayi, Virat, Udveshana and Guna.

They all ride the wind. These all are the forms of Hari, All the kings, Dānavas and the celestials adore Hari with mystic formulas along with the sun and other members of the family.

—:0:—

CHAPTER VII.

RUDRA SAID:—I will describe in brief the adoration of Suryya (the sun) as instituted by Shywambhuva, which is essential and gives enjoyment and emancipation. Listen to it, O Vyása.

RUDRA SAID:—I will describe the adoration of the sun yeilding religion, desire &c.

Om, salutation unto the seat of the sun. Om salutation unto the form of the sun. Om, Hrá́m, Hrim, salutation unto the sun. Om saluation unto the moon. Om salutation unto Mars. Om salutation unto Mercury. Om salutation unto Jupiter. Om salutation unto Venus. Om salutation unto Saturn. Om salutation unto Ráhu. Om salutation unto Ketu. Om salutation unto the bundle of effulgence.

O bull-emblemed deity, one should adore the sun and other planets by offering them seats, conveyances, water for washing feet, Arghya, water for rinsing mouth, water for bathing, raiments, sacrificial threads, scents, flowers, incense, lamps, and salutation, by circumambulating them and performing the ceremony of Visarjjana (the withdrawal of life).

Om, Há́m, salutation unto the seat of Shiva. Om, Hām, salutation unto the form of Shiva. Om, Há́m salutation unto his heart. Om, Him, unto the head, Swáhá. Om, hum, unto the tuft of hair, Vashat. Om, Haim, unto the amulet, Hum. Om hum unto the three eyes Voushat. Om, Ham, salutation unto the weapons. Om, Ham, salutation unto the immediate

born. Om, Him, salutation unto Vāmadeva. Om, Haim, salutation, unto Tatpurusha. Om, Houm, salutation unto Ishāna. Om, Hām, salutation unto Gouri. Om, Hum, salutation unto the preceptors. Om, Ham, salutation unto Indra.. Om, Ham, salutation unto Adhora.

Om, salutation unto the seat of Vāsudeva. Om, salutation unto the form of Vāsudeva. Om, Am, Om, salutation unto the Lord Vāsudeva, Namās. Om, Am, Om, salutation unto the Lord Sangkarshana, Namās. Om, Am, Om, salutation unto the Lord Pradyumna Namās. Om, Am, Om, salutation unto the Lord Aniruddha Namās. Om salutation unto Nārāyana. Om salutation unto the Eternal, existent Brahma. Om, Hum, salutation unto Vishnu. Om, Kshoum, salutation unto the Lord Narasimha (man-lion). Om, Bhus, Om, salutation unto the Lord Barāha (Boar). Om, Kan, Tan, Pan, Sham, salutation unto the son of Vinata. Om, Jam, Khan, Vam, salutation unto Sudarshana. Om, Khan, tan, Pham, Sham, salutation unto the club. Om, Van, Lan, Man, Koham salutation unto the conch-shell Panchajanya. Om, Gham, Dham, Bham, Ham salutation unto Shree. Om, Gan, Dan, Van, San, salutation unto Pushti (nourishment). Om, Dham, Sham, Vam, San salutation unto the garland of forest flowers. Om, Sam, Dam, Lam, salutation unto the mystic mark Srivatsa. Om, m. Cham, Bham, Yam, salutation unto the (jem) Koustava. Om salutation unto the preceptors. Om Salutation unto Indra and other deities. Om Salutation unto Vishwakṣena.

O bull-emblemēd deity, with these mantrams, seats and other offerings should be dedicated to Hari. Hear now of the adoration of the female energy of Vishnu, Saraswati.

Om, Hrim, salutation unto Saraswati. Om, Ham, salutation unto her heart. Om, Hrim, salutation unto her head. Om, Hum, salutation unto her hairs. Om, Ham, salutation unto her amulet. Om, Hrum, salutation unto her three eyes Om, Hus, salutation unto the weapons

Shradhà, Hridhhi, Kalà, Medhà, Tushti, Prabhà, Mati, these energies of Saraswati, should be adored with mantrams beginning with Om and ending with Namas.

Om salutation unto the Kshetrapalas. Om salutation unto the preceptors. Om salutation unto the great Guru.

He should then dedicate seats and other offerings to Saraswati standing on a lotus. The sacred *Arohana* [installation of the image] of Suryya (sun) and other deities should be performed with their respective *mantrams*.

—:O:—

CHAPTER VIII.

HARI said:—Having bathed in the Mandapa (temple) built on earth one should adore Vishnu in Mandala (circular figure).

With powders of five colours, this circular figure, Vajranabha, should be drawn. O Rudra, sixteen rooms should be drawn there. In the fourth and fifth corners strings should be placed. The strings in the corner should be extended to both the other corners. A man, well versed in all these rites, should thus place strings in all the corners. Similarly he should deal with interior corners. The first should be placed in the centre and then at the junction of the lines in the middle. In all the interior parts there are eight centres. The centres of the eastern and central figures should be connected with a string. O Hara, the foremost of the twice-born should draw the base in the interior parts. O Shiva, connected with it the pericarps of the central string should be drawn. On two sides of the pericarps an expert should draw the filaments. A learned man should draw petals on their heads. O thou of firm vows, a worshipper, conversant with the

knowledge of the true object; should draw figures of lotuse in all the centres.

With the division of the first string one should draw the doors. With the half he should make decorations for the same. The pericarp should be drawn with yellow colour the filaments with dark blue, the inside with violet and the petals with crimson. The four parts should be filled up with black powder, the doors with white powder and the five lines of the Mandala in order with crimson, yellow and dark-blue. Having performed *Nyasa* (assignment of the limbs he should adore Hari in the five mandalas. He should assign his heart to Vishnu, the middle part to Sankarshana, the head to Pradyumna and the tuft of hair on the head to Aniruddha. His entire body should be assigned to Brahma and the fingers to Shridhara. Meditating "I am Vishnu" he should perform the *Nyasa* of Hari in the pericarps. He should perform the *Nyasa* of Shangkarshana in the east, that of Pradyumna in the south, that of Aniruddha in the west, that of Brahma in the north that of Shridhara, Indra and other deities in Rudra and other corners. Having adored them with scents and other articles a worshipper attains to the great station.*

—:O:—

CHAPTER IX.

HARI said :—Being initiated in proper time and having his eyes covered with a cloth a disciple should offer one hundred and eight oblations with the principal mantram.

* In this chapter occurs the drawing of a figure with various colours. Such a figure is necessary for the celebration of a religious rite. Even in a Hindu marriage such figures are drawn for the solemnization of religious rites.

O Rudra, twice the number should be offered in a Putraka-homa,* thrice the number in Sadhaka† and four times the number in Nirvānadeshika.‡ A destroyer of a preceptor, Vishnu's image, Brahmana and a woman deserves death at the hands of those who are not initiated. I will describe his *Dikshā* or initiation destructive of virtue and sin.

Having caused his disciples to sit outside he should make them concentrate their minds. O Rudra, he should consider them purified by the wind, burnt by the fire and again sprinkled with water. Uniting the sentiency with fire he should consign it to fire. He should meditate on Pranava the instrument of all, in the sky and in the body. He should next unite it with *Kshetrajña*§ for its being the cause of the body. Then imagining all the *Saktis* or female energies of the deity in the various Mandalas he should adore Hari. There should be four doors in order of *Brahma Tirtha* (shrine) and others. The head is the lotus; the fingers are the petals; the palm is the pericarp and the nails are the filaments. Then meditating there on Hari, the sun and fire, he, with a controlled mind, should place it on the head of the disciple, for in the hand is stationed Vishnu, his own hand being that of Vishnu, and with its touch the entire collection of sins is dissipated.

Having adored the disciple, covered his eyes with a piece of cloth, and placed him in front of the deity the preceptor should throw flowers there. He should throw flowers where the head of the deity, the holder of Shrāṅga bow, is. He should mention his name as well as those of his wives. In the case of a Śūdra, an expert preceptor should mention the name of his master.

* A Homa or offerings to fire for the acquisition of a son.

† One intended for becoming a worshipper.

‡ One intended for attaining emancipation.

§ The lord or the divine emanation residing in the body.

CHAPTER X.

HARI said :—I will describe the adoration of Shree and other deities in *Sthandilas** for the attainment of *Siddhi*†

Om, Shrim, salutation unto the great Lakshmi.

Shrām, Shrim, Shrum, Shroum, Shras. He should gradually worship the heart, head, the tuft of hair, amulet, the eyes, the seat and the image. One who wishes to attain his desired-for objects should offer oblations to the *Mandala*, the sun, moon, Lakshmi and her limbs in one corner, Durgā, Gana, preceptor and Kashtrāpala (Vishnu) in the Mandala having the figure of a lotus drawn inside it, four doors painted with dust and sixty four corners.

With the mantram, "Om, Gham, tam, dham, Ham, salutation unto the great Lakshmi" he should adore Lakshmi together with all the members of the family as narrated before.

Om, Soum, salutation unto Saraswati. Om, Hrim, Soun, salutation unto Saraswati. Om, Hrim, say, say. O goddess of speech, Swāhā. Om, Hrim, salutation unto Saraswati.

—:0:—

CHAPTER XI.

I WILL now describe the mode of adorning the nine *Vyuhās* as narrated unto Kashyapa. Having drawn up the

* A level square piece of ground prepared for a sacrifice.

† Supernatural powers acquired by Yoga. The word *Siddhi* may also mean "the accomplishment of the object for which a religious rite is undertaken."

vital breath through the head one should place it in the sky through the navel. Then with the mantram *Ram* he should consume the body identical with the up-going vital air. And he should destroy all with the mantram *Yam*. With the mantram *Lam* he should overflow the entire world mobile and immobile. Then with the mantram *Vam* he should meditate on ambrosia. Thereupon by *dhyana* (meditation) he should think of the four-armed deity, clad in a yellow raiment, in the middle of the bubble, as well as of his bathing. He should next perform the three-fold *mantra-nyasa** ceremony of the fingers and body.

After the recitation of this mantram, with one composed of twelve letters, he should make assignment of six limbs so that Hari himself might appear there. Beginning with the thumb of the right hand he should assign the middle finger to the petal. Having assigned the two *Vijas* in the middle he should assign them to the other limbs viz, heart, head, the crown of the head where lies the tuft of hair, mouth, eyes, belly, back, arms, hands, thighs and feet. Having converted the hand into the shape of a lotus he should place the thumb in the middle. And there he should meditate on the Lord of all, the great undecaying Principle. Then in order he should assign all the other mantrams to fore and other fingers. He should then in order make assignment of the head, eyes, mouth, throat, heart, navel, buttock, thighs and feet. Having assigned the mantrams of six limbs or parts to the palms he should assign others to the body. He should assign the five mantrams to the five fingers beginning with the thumb and ending with the youngest.

He should assign the mantram of the eye to the hand and then make assignment of other limbs. Having assigned heart to the heart he should assign head to the head, *Sikhā* (tuft of hair) to the *Sikhā* and amulet to the entire body.

* The assignment of mystic syllables to various deities.

Eyes should be assigned to the eyes and the weapon to the two hands. Having bound all the quarters with the weapon he should commence the rite of adoration. First of all with a controlled mind he should meditate on *Yogapitha* (the seat of yoga) in his heart, and in due order on religion, knowledge, disassociation from the world, and prosperity. He should assign iniquity &c. to the north-east and east. The body, free of all these sins, should be then converted into *Pitha* (seat). He should afterwards assign Ananta. Having meditated first, by means of the Vedas &c. on learning, the eight quarters like unto eight petals of a lotus born in a tank, a white lotus of a hundred petals covered with filaments he should meditate on Mandalas identical with the sun, moon and fire and then think of the deity on one above the other. He should then perform the assignment of eight energies of Keshava stationed in the east and of the ninth in the pericarp.

Having thus meditated on and adored the *Yogapitha*, he should invoke the lord thereof, Hari, the holder of Shrāṅga bow and assign him there. He should assign heart &c to the lotuses of the four quarters, east &c., the eye in the middle and the weapon in the corners. He should assign the mantrams of Sangkarshana &c. to the east and other quarters and Vinatā's son to the eastern and western doors and the discus Sudarshana of a thousand rays to the southern gate. He should assign Shree to the south, Lakshmi to the north, the club to the northern gate and the conch-shell to the corners.

An intelligent worshipper should place the Shrāṅga bow either on the right or on the left of the deity. Similarly conch-shell and discus should be placed on both the sides. According to the distinction of their respective quarters all the guardian deities thereof should be assigned. In the same way the various weapons, such as thunder-bolt &c., should be assigned. He should meditate on Brahma upwards and

Ananta downwards. Having meditated on and adored them all he should display *Mudra*.*

Anjali (the folding of palms) is the first *Mudra* which speedily secures the favour of the deity. *Vandani* is the next when it is placed on the breast with the right hand raised half-way up. *Urdhangustha* (thumb raised up) is formed by the clasping of the fist of the left hand with the thumb of the right hand. In this the thumb of the left hand should be raised up. These are the three ordinary forms arranged according to the difference of the forms of the idols.

With the intertwining of the youngest finger eight *Mudras* are formed in order. These should be formed with the recitation of the first eight mantrams. With the thumb the three successive fingers ending with the youngest should be bent. Then the two hands should be bent. This is the *Mudra* of *Narasimha* (man-lion). Having raised up the left hand he should whirl it. This is the *Mudra* approved of *Varāha* (the boar-form). Having raised up the two fists he should straighten the fingers of the one and then bend all of them. This *Mudra* is called *Anga*. Having intertwined in order the two fists the *Mudras* for the ten guardian deities of the quarters should be formed. The first vowel, the second, the last but one and the last should be in order assigned to *Vāsudeva*, *Bala*, *Kāma* and *Aniruddha*. "Om, *Tatsat*, Hum, *Kshroum*, *Bhus*" are the mantrams for *Narayana*, *Brahma*, *Vishnu*, the man-lion and Boar forms. White, red, green, violet, blue, dark-blue, crimson, cloud-colour, fire-colour, honey-colour and twany colour are the nine names.

Kan, tan, jam, pam, Sham, Garutman.

Jam, Kham, ban, Sudarshana. Kham, cham, pham, Sham, the club.

Vam, lam, man, Ksham, conch-shell. Gham, dham Vam, bham, Ham, Shree. Gam, jam, dam, vam, Sham, nourishment.

* A mode of intertwining of the fingers during religious worship.

Dham, Vam, the garland of the forest flowers. Dam, Sam, is for the mystic mark Srivatsa.

Chham, dam, pam, Yam is for the jewel Koustava.

He should then say "I am Ananta" These are the ten limbs of the Lord of gods.

Garuda is smoke-coloured. The club is white. Pushti (nourishment) is of the colour of a Sirish flower. Lakshmi is gold-hued. The conch-shell is effulgent like the full-moon. Srivatsa is of the colour of a Kunda flower. The garland is of five colours. Ananta is of the colour of a cloud. All the weapons described before are of the hue of lightnings.

According to the light of the science of the lotus-eyed deity one should offer Arghya, Pādhyā (water for washing feet) &c.

—:6:—

CHAPTER XII

HARI said:—I will describe the order of adoration for achieving the success thereof.

The recollection of the great soul should be made with the mantrams, "Om, Salutation, &c."

With the mantram "Yam, Vam, Lam, Ram" the purification of the body should be performed.

With the mantram "Om, salutation" the image of the four-armed deity should be made.

Then the three sorts of the making of idols should be made. Then follows the adoration of *Yoga-pitha* stationed in the heart.

Om, salutation unto Ananta. Óm, salutation unto religion. Om, salutation unto disassociation. Om salutation unto knowledge. Om salutation unto prosperity. Om salutation unto sin,

Om salutation unto ignorance. Om salutation unto worldliness. Om salutation unto poverty. Om salutation unto the lotus. Om salutation unto the solar disc. Om salutation unto the lunar disc. Om salutation unto the disc of the fire. Om salutation unto Vimala. Om salutation unto Utkarshina. Om salutation unto knowledge. Om salutation unto action. Om salutation unto ignorance. Om salutation unto inaction. Om salutation unto yoga. Om salutation unto Prarhâ. Om, salutation unto Satya. Om salutation unto Ishana. Om salutation unto Sarvatomukh. Om salutation unto Hari's seat with all its accompaniments, principal and minor. Om salutation unto Vāsudeva. Om salutation unto the heart. Im, salutation unto the head. Um salutation unto Shikha (tuft of hair on the head). Em, salutation unto the amulet. Oum salutation unto the three eyes. As, phat, salutation unto the weapon. Am, salutation unto Sangkarshana. Am salutation unto Pradyumna. As salutation unto Aniruddha. Om, As salutation unto Narayana. Om, *Tatsat* salutation unto Brahma. Om, Hum, salutation unto Vishnu. Kshroum, salutation unto his man-lion and boar forms. Kam, Tam, Jam, Sham, salutation unto Vinata's son. Jam Khem, Vam, salutation unto Sudarshana. Kham, Cham, Pham, Sham, salutation unto the club. Vam, Lam, Mam, Ksham, salutation unto the conch-shell Panchajanya.

Gham, Dham, Bham, Ham, salutation unto Shree. Gam, Dam, Vam, Sham, salutation unto Pushti. Dham, Vam, salutation unto the garland of white flowers. Dam, Sham, salutation unto Shrivatsa. Chham, Dam, Yam, salutation unto Koustava. Sham salutation unto Shrānga bow. Im, salutation unto the arrows. Cham, salutation unto the leathern fence. Kham, salutation unto the sword, and the lord of the Suras. Dham, salutation unto the giver of riches and the lord thereof. Ham salutation unto Ishana, the lord of learning. Om, salutation unto the thunder-bolt. Om unto dart. Om unto rod. Om unto sword. Om unto noose, standard, club, and trident.

Lam, salutation unto Ananta the lord of the nether region.
 Kham salutation unto Brahma, the lord of all the worlds.
 Om salutation unto the Lord Vāsudeva.

Om, Om, Namas : Om, Nam, Namas ; Om, Mom, Namas ;
 Om, Bham, Namas : Om, Gam, Namas ; Om, Vam, Namas ;
 Om Tem, Namas ; Om Vam Namas ; Om Sum. Namas ; Om,
 Dem, Namas ; Om, Vam, Namas ; Om, Yam, Namas.

Om, Om Namas ; Om, Nam, Namas ; Om, Mom, Namas ;
 Om, Nam, Namas ; Om, Ram, Namas ; Om, Yam, Namas ;
 Om, Nam, Namas ; Om, Yam, Namas ; Om salutation unto
 Narayana. Om, salutation unto Purusottama.

Salutation unto thee, O thou having lotus eyes ; saluta-
 tion unto thee O creator of the universe, O Subramanya ;
 salutation unto thee, O great Purusha, O thou the first-
 born.

In Homa rites this mantram ending with the word
Swaha should be recited. Having duly recited this mantram
 one hundred and eight times the worshipper should offer
Arghya and bow unto the Deity again and again. After-
 wards having worshipped the fire he should duly adore with
 his own mantram Achyuta the god of gods.

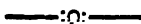
Having first lighted fire, fed it and whirled it one, con-
 versant with mantrams, should adore it in the Kunda with
 auspicious results. Having first meditated on all he should
 assign his mind to the Mandala. Then with the Tattwa
 called Vāsudeva he should offer one hundred and eight
 oblations. Then with Sangkarshana and other mantrams
 he should offer six adorations, three each time to his limbs
 as well as to the guardian deities of the quarters. Then in
 the end he should offer *Purnāhuti*. Then he should immerse
 his own self in the great principle which is beyond the
 range of speech. Then taking his seat, making again
 Mudras he should again bow. This is the daily Homa rite ;
 the occasional one requires double the rituals. [He should
 then say] "Go, go to that great region where dwells the

deity who is devoid of passions. May all the deities repair to their respective quarters."

Sudarshana, Shri, Hari, Achyuta, Trivikrama (three foot-steps), Chaturbhuja (four-arms), Vāsudeva, the sixth Pradyumna, Sangkarshana, Purusha are the nine *Vyuhās*. Then comes Aniruddha and Ananta. With all these *Chakras* the gods are known and marked. And they are worshipped in a house along with the Rakshsas and Danavas.

Om Chakrāya Swaha, Om Vichakrāya Swaha, Om Suchakrāya Swaha, Om Mahachakraya Swaha, Om, the remover of the Asuras, Hum, phat, Om, Him of thousand flames, Hum, Phat.

This adoration of the discus at the door of the house is auspicious. It gives also protection.



CHAPTER XIII.

HARI said :—I will now describe the most auspicious mantram of Vishnu called *Panjara*.*

Salutation unto thee, O Govinda. Take up thy discus, Sudarshana and protect me in the west, O Vishnu. I have taken refuge with thee. Take up thy club Koumodaki, O lotus-navelled deity, salutation unto thee. Protect me in the south, O Vishnu, I have taken refuge with thee. Salutation unto thee, O Purusottama. Taking up thy plough-share Sunanda, protect me in the east, O Vishnu, I have taken refuge with thee. Taking up thy mace Shatana, O thou having lotus eyes, protect me in the north, O lord of the universe, I have taken refuge with thee. O Hari, taking up

* A mantram of invoking the various weapons and embellishments of Vishnu to one's help.

thy sword, leathern fence, and other weapons, protect me, O destroyer of Rakshasas. I bow unto thee, I am under thy protection. Taking up thy great conch-shell Panchajanya and thy lotus Anudbodha, protect me, O Vishnu, O Boar, in the south-east. Taking up the sun, and moon as well as the sword Chandramasu do thou protect me in the south-west, O thou of a celestial form, O man-lion. Taking up Vaijayanti* and Srivatsa, the ornament of thy throat do thou protect me in the north-west, O god, O Hayagriva. I bow unto thee.

O Janârdhana, having ridden Vinata's son do thou protect me in the sky, O thou unvanquished by the Rakshas. I bow unto thee, O thou never defeated. Having ridden Vishâlaksha† do thou protect me in the nether region, O tortoise,‡ salutation unto thee. Salutation unto thee, O great fish. O truth, making thy *Vahupanjaram* in the hand, and fingers, do thou protect me, O Vishnu. Salutation unto thee, O Purusottâma.

This great *Vishnu Panjara* was thus described unto Shankara, who again described it unto Katyayani. By this she killed the immortal Asura Mahisha, the Dânaava Raktavija and other thorns of the celestials. By reciting it with reverential faith a man always destroys his enemies.

—:O:—

CHAPTER XIV.

HARI said :—I will now describe the great Yoga which gives emancipation and enjoyment. The Dhyâyins (yogins)

* Flag or banner of Indra that was given by him to Vishnu.

† Garuda, Literally it means having large eyes.

‡ These are the various forms assumed by Vishnu in his various incarnations.

hold that the Lord Hari is alone to be meditated on. Therefore, listen to it, O great Ishāna.

Vishnu, the lord of all, is the destroyer of sins, without end and devoid of feet and body. He is Vāsudeva, the lord of the universe and identical with Brahman. Although he daily assumes various bodies he is [in sooth] devoid of them all. He is shorn of the natural functions of the body and is devoid of death and decay. Stationed in the six fold objects he is the seer, hearer and smeller and is (at the same time) above the reach of organs. He is devoid of the functions of senses, the creator and has no name or family. The deity is in the mind but does not himself possess it. He is devoid of mental faculties, discriminative knowledge and knowledge. He perceives all by intellect, is stationed in it, the witness of all and omniscient; (and at the same time) he is devoid of intellect. He is devoid of the functions of intellect, is all, present every where, and is in the mind of all. He is freed from vital airs and is devoid of their actions. But he is the vital principle of all creatures, of a quiescent soul and divorced from fear. He is shorn of *Ahankara* (egoism) and other principles and devoid of their natural actions. But he is their witness, the ordainer thereof and of the form of great felicity. He is the witness of the various states of waking, dreamless sleep and dreaming sleep and himself is above them all. But he is *Turiya*,* the great ordainer, of the form of the quarter and devoid of *gunas* (qualities). He is emancipated, enlightened, undecaying, all-pervading, all-auspicious and always present in self.

Understanding this the men, who meditate on this great Isha (God), attain to his form. There is no need of ascertaining actions in this matter. O Shankara, O thou of good vows,

* The fourth state of the soul in which it becomes one with Brahman or the Supreme spirit.

I have thus described the Dhyanā. He, who always reads it attains to the region of Vishnu.

—:o:—

CHAPTER XV.

RUDRA said :—O Lord, O Janārdhana, do thou describe unto me the Great Being by reciting whose name a man may cross the dreadful ocean of Samsara.*

HARI said :—Reciting the thousand names of Vishnu, the Demiurgus, the great Brahman, the Absolute, Undecaying Self, a man attains to emancipation. O bull-emblem'd deity, hear with fixed attention, I will describe this sacred and great object of recitation (*Japa*) which destroys all sins.

He is Vāsudeva, the great Vishnu, Vāmana (Dwarf),† Vasava, Vasu, effulgent like the newly risen sun, and the highly powerful Balabhadra. He fettered (the Asura) Bali, is the all-knower, the worshipful knower of the Vedas and the poet. He is the creator of the Vedas, of the form of the Vedas, worthy of being known and filled with the Vedas. He is the knower of the Vedangas,‡ the lord of the Vedas, the mine of strength and the aggrandiser of the strong. He is without changes, the lord of boons, the giver of boons, and

* Commonly worldliness—but really it is the transmigratory series.

† An incarnation of Vishnu in which he put down the great Asura Bali, who had grown excessively powerful by his rigid austerities.

‡ Certain classes of works regarded as auxiliary to the Vedas, and designated to aid in the correct pronounciation and interpretation of the text and the right employment of the Mantras in ceremonials. They are six in number, *vis.*, (1) *Siksha*, the science of proper articulation and pronounciation; (2) *Chhandas*, the science of prosody; (3) *Vyakarana* grammar; (4) *Nirukta*, etymological explanation of difficult Vedic words (5) *Jyotish*, Astronomy; (6) *Kalpa*, ritual or ceremonial.

the master of Varuna. He is the slayer of heroes, the great hero and the great Ishwara adored of all. He is the soul, the great soul, the inward self and above the sky. He is lotus-navelled, the Padmaniddhi,* the lotus-handed and the holder of club. He is the Great, above the elements, the foremost Purusha and the Demiurgus. He is lotus-waisted, Pundarika wears a garland of lotuses and is beloved of all. He is lotus-eyed, Padmagarbha,† Parjanya (rain-god) and seated on a lotus. He is beyond the range of all, the great object, the greatest of the great lord. He is most learned of all learned men, holy and destroyer of sins. He is pure, manifests all, holy and the protector. He is devoid of thirst, Padya,‡ the Purusha and Prakriti (Nature). He is Pradhāna (intellectual principle), the lotus, the earth, the lotus-navelled and the giver of desirable objects. He is the lord of all, present everywhere, the All, Omniscient, the giver of all and the great He is identical with all and the entire universe, the witness and up-holder of all. He is the Deity who shows favour unto all and is stationed in the hearts of all creatures. He is the protector of all, is adored of all and is saluted by all the deities. He is at the root of the entire universe, is the destroyer of all and the fire. He is the protector of all, pervades all and the cause of all causes. He is meditated on by all the friend of all and the holder of the various forms of the deities. He is the object of the study of all, the commander of the celestials and is adored of the gods and Asuras. He is

* One of the nine treasures of Kuvera, *vis.*, Padma, Mahapadma. Sankha, Makara, Kachhapa, Mukunda, Nanda, Nila and Kharva; their nature is not exactly defined though some of them appear to be precious gems; according to the Tantrik system, they are personified and worshipped as demi-gods attendant either upon Kuvera or Lakshmi. Here the term is an epithet of Vishnu.

† Name of Brahma, meaning from¹ born of a lotus. Here it is an epithet of Vishnu showing that he is identical with Brahma.

‡ Water for cleaning feet. This shows that Vishnu permeates every object in the world.

always the destroyer of the wicked and Asuras. He is the protector of truth, the centre of good people, the lord of Siddhas, is adored by them, is obtained by the Siddhas and the Sadhyas and the lord of their hearts.

He is the refuge of the world, the auspiciousness, the doer of good, beautiful, humble, truthful and having truth for prowess. He is stationed in truth, of a true determination, the knower and giver of truth. He is religion, the observer of religious rites and a Karmin (one who practises religious rites) but he is devoid of all actions. He is the ordainer of actions, the action itself and the practice of religious rites. He is the lord of Shree and of men, beautiful, the lord of all, but himself having no master. He is the lord of the celestials, the master of Vrishnis, of Hiranyagarbha and of the destroyer of Tripura. He is the lord of the beasts, Vasus, Indra, Varuna, trees, wind, fire, Yama, Kuvera, stars, medicinal herbs and trees. He is the master of the Nagas, of the sun, of Daksha, of friends and of kings. He is the master of the Gandharvas, the most excellent lord of the Asuras, of the mountains and rivers. He is the most powerful lord of the celestials, of Kapila, of creepers and of Veerudhas (spreading creepers). He is the master of the ascetics, the most excellent lord of the sun, moon, and of Shukra. He is the lord of planets, Rakshasas, the Kinnaras and the most excellent master of the twice-born ones. He is the lord of the rivers, oceans, lakes and goblins. He is the master of the Vetalas, Kushmandas, birds and beasts.

He is the high-sould Mangala, Mandara, the lord of Mandara. He is creator of Meru and Mādhava and devoid of mind. The great deity wears a garland and is adored by Mahādeva. He is of a quiescent soul, and is the illustrious slayer of Madhu. He is highly powerful, the great vital air and is lauded by Mārkaṇḍeya. He is identical with Māyā (illusion), fettered by it and devoid of it. He is lauded by the ascetics and is their friend. He has a nose, big cheeks, big arms, big

teeth and is freed from death. He has a huge mouth, a great soul, a great body, a great belly, big feet and a high neck. He is greatly respected, is high-minded, of great intellect, of great fame, of great form and the great Asura. He is Madhu, he is Mādhava, he is Mahādeva, and he is Maheshwara. He is adored in sacrifices, of the form of a sacrifice and is the worshipped lord of the sacrifices. He is the great wind, the great luck and the superhuman Mahesha. He is man, Manu and does good unto men. He is deer, is adored by them and is their lord. He is the master of Mercury, Venus, Saturn, Rāhu and Ketu. He is the good mark and is endued with it; he has long lips and is handsome to look at. He is bedecked with various ornaments and besmeared with sandal of different kinds. His face is painted effulgent with various colours and adorned with diverse flowers. He is Rāmā, the great Iswara with his consort. He gives jewels and takes them away. He is with and without any boon. He is of a great, terrific and calm appearance. He is like unto a blue cloud, is pure and resembles a cloud at the end of a cycle. He is smoky cloud, of yellow hue, of various forms and without any colour. He is of a distorted figure, the giver of forms and is white-hued. He is of all colours, the great yogin, the sacrificer. He is gold-hued and is called gold. His body is made of gold and he puts on a golden girdle. He is the giver of gold or parts of it. He is fond of gold and houses made of gold. He is beautiful and of huge wings and the creator of Suparna. He is Vinatā's son, the sun, the beginning, the the creator of beginning and auspiciousness. He is the cause of the intellectual principle, of the Puranas, of intellect and mind. He is the efficient cause of consciousness, egoism, elements of fire, ether, earth, egg and Prakriti (Nature). He is the cause of the body, eyes, ears, skin, tongue, vital breath, hand, foot, speech and the organ of generation. He is the efficient cause of Indra, Kuvera, Yama, Ishāna and the most excellent creator of Yakṣhas and Rakshasas. He

is the most excellent cause of ornaments, virtue, creatures, Vasus (gods of riches), of Manus and of birds. He is the foremost cause of the ascetics, the Yogins, the Siddhas, the Yakshas, the Kinnaras and Gandharvas.

He is the cause of the river, male and female, the oceans and trees. He is the cause of Veerudhas, the worlds, the nether region and celestials. He is the cause of serpents, the auspiciousness, the beasts and of all.

He is identical with the body, the organs of sense, the soul, the intellect, the mind, egoism, consciousness, the condition of waking, that of dreaming sleep, the intellectual principle and the great soul.

He is identical with ether, water, and the great soul of earth and air. He is the great soul of the smell, colour, sound, speech and touch. He permeates, as the great soul, the ears, skin, tongue, nostrils, hand, foot, organ of generation. He permeates Indra, Brahmā, Rudra, Manu, and the Patriarch Daksha. The great is identical with truth. He is identical with Isha, the great soul, the Rudra and the Yati conversant with the knowledge of emancipation. He is energetic and is the very energy itself. He is the holder of the leathern fence and sword and the destroyer of the Asuras. He is modest by nature and engaged in the well-being of the ascetics. Hari is of the form of a Yatin, a Yogin and is meditated on by the Yogins. He is Shiti.* He is perfect knowledge, genius, time, summer, rainy season, determination, year, the ordainer of emancipation and destroyer of Moha (stupifaction). He stupefies the wicked, is Mandavya and mare-mouthed. He is Sangvartaka (fire), the creator of time, Goutama, Bhṛigu, Angira, Atri, Vashistha, Pulaha Pulastya, Kutsa, Yajnavalka, Devala, Vyasa, Parāshara, Sharmada, Gāngeya, Hrishiksha, Vrihatshrava and Keshava. He is the destroyer of miseries, has beautiful ears and is without them. The great Narayana is the lord of Prana, of

* Literally "white or black." It is an epithet of Shiva.

vital air the Apāna, of Vyāna, of Udana and of Sāmana. He is the best master of sound, touch and colour. He is the master of the destruction of the world, the first-born, has a sword in his hand, the plough-share for his weapon, the discus in his hand, the Kundalas [on his ears] and the mystic mark Srivatsa on his breast. He is Prakriti, has the Koustava gem on his neck and is clad in a yellow raiment. He has a beautiful face, an ugly face and is without any. He is without end, of endless forms, has beautiful nails and is the handsomest of all the celestials. The lord Vishnu has a beautiful quiver and most resplendent arrows. He is the destroyer of Hiranyakashipu, the grinder of Hiranyaksha, the killer of Putanā and Bhāskaranta. He is the grinder of Keshin, and Mushtika. He is the killer of the demon Kansa, of Chānura and Aristha. He is fond of Akrura. He is without wickedness, is wily and is adored by those who are fond of simplicity. He is the destroyer of the lordly powers, is himself endued with them, the sun and the Lord himself. He is Uddhava, Uddhava's lord, and is being meditated on by Uddhava. He is the holder of discus, is fickle and is devoid of the moveable and immoveable properties. He is egoism, determination, mental faculties, the sky, earth, water, air, eye, ear, tongue, nose, palate, hand, foot, waist and the organ of generation. He is Shankara, the giver of auspiciousness, the giver of endurance; and he forgives men. He is fond of his votaries and is their protector. He is endued with reverential faith and himself increases it. He is lauded by his votaries, devoted to them and gives fame; and he multiplies it.

He is fame, resplendence, forgiveness, patience, reverential faith, compassion, the great, the gift, the giver, the agent of action, is fond of the celestials, is purity, is pure, the giver of felicity, emancipation and the object of desire. He has a thousand feet. He is the thousand-headed physician who opens the gate of emancipation. He is the door of subjects, has a thousand ends and a thousand hands. He is Shukra,

has a beautiful head-gear, and a beautiful neck. He is Keshava, Pradyumna, Aniruddha, Hayagriva, Shukara (boar), Matysa (fish), Parashurāma, Pralhāda and Bali. He is daily sought by people for help, enlightened, emancipated and the holder of forms. He is the destroyer of Khara and Dushana and the grinder of Rāvana. He is the husband of Sita and the prosperous Bharata. He is the killer of the victor of Kumbhendra, the grinder of Kumbhakarna, the destroyer of the killers of men and celestials. He is the destroyer of the wicked Asuras and the enemy of Shamvara. He is the destroyer of (the demon) Naraka as well as of the three-headed demon. He broke down [the trees] Yamala and Arjuna and always helps asceticism. He plays on the musical instrument and is himself the instrument. He is enlightened and the giver of boons. He is the substance and is fond of substances. He is Soura and the destroyer of time and is incapable of being cut. He is Agastya, Devala, Nārada, and fond of Nārada. He is Prana, Apāna, Vyana (vital airs), the qualities of Rajas (darkness), Sattwa (goodness) and Tamas (ignorance). He is beyond Tamas (ignorance). He is Udana, and Samana (vital airs). He is medicine and the medical man.

He is perpetually and universally the same. His form is transparent and he is devoid of any form. He is devoid of the organs of vision and speech, of hands, feet, the organs of generation and excretion. He is devoid of great asceticism. He is devoid of perception, intellect, consciousness and vital airs, Prana, Apana, Vyana, Udana and Samana.

He is devoid of the ether and fire, water and earth. He is devoid of sound, touch and all colours. He is devoid of carnal passion and other inferior appetites. He is shorn of grief and the power of speech. He is devoid of the quality of *Rajas* (darkness) and six-fold deviations from the natural state. He is devoid of sexual passion, anger, avarice, and pride. He is the subtlest of the subtle and the grossest of

me gross. He is clever, leader of the strong and the agitator of all. He agitates Prakriti (nature), Mahat (intellectual principle), the elements, intellect, the organs of sense and of the objects thereof. He is the agitator of Brahma and Rudra. He is beyond the range of vision and hearing. Skin cannot touch him. He is tortoise. Tongue cannot perceive him. He is beyond the range of smelling and speech. The hands and feet cannot reach him. Hari is beyond the range of mental and intellectual perception and understanding. He is within the comprehension of the sense of ego and mental faculties.

He holds the conch-shell in his right hand, is undecaying and holds also the club and Shrānga bow in his hands. He is dark-blue, the image of knowledge and the scorcher of the enemies. He is within the range of the knowledge of the ascetics; he is endued with knowledge and knows all by his knowledge. He is comprehended by knowledge and manifests the consciousness of the objects of knowledge. He is the soul, object of mental perception, the creator of the world and the destroyer of it. He is Govinda, the lord of kine and the giver of felicity unto the cow-herds. He is the protector of kine, the master of kine, Gomati and Godhara. He is Upendra, Nṛṣimha, Shouri, Janārdhana, Araneya, Vrihatbhanu and highly effulgent. He is Dāmodara, the three-fold time, cognizant of time and devoid of time. He is the three-fold Sandhya (periods of conjunction), is Dwapara, Treta, the creator of subjects and of the foot steps. He is powerful and holds a rod in his hand. He holds one and three rods in his hand. He is the division of the Samaveda, its means, of the form of Saman and the chanter of Saman. He is conversant with Atharvan Veda and is the preceptor thereof. He is the Rik of the Rik Veda and is stationed there. He is the reader of the Yayush, the Yayurveda itself and is conversant with the rituals thereof. He has one foot, many feet, beautiful foot, a thousand feet, four feet, two feet.

The powerful lord is like unto Smṛiti and Nyaya. He is a Sanyasin (disassociated from the world, and is the four orders of hermit &c viz, a Brahmacharin (student), Grihasta (householder), Vānaprasta (retired into forest) and Bhikṣu (a hermit living on alms). He is the four Varnas (castes) viz the Brahmanas, the Kshatryas, the Vaishyas and the Shudras. He gives good character, is endued with the same and devoid of a bad character. He is emancipation, is engaged in spiritual communion, is the encomiastic verse, the encomiast and the worshipper. He is worshipful, the speech, the object of speech and the speaker. He is the knower, the grammar, the word and is conversant with words.

He is within the reach of words, lives in sacred shrines, is the sacred shrine and is conversant with the knowledge of all the shrines. He is resident in all the sacred shrines, is Sankhya, Nirukta and the presiding deity thereof. He is *Pranava*,* the lord of *Pranava* and is adored with *Pranava*. He is *Gayatri*† and the holder of club. He lives in Shalagrama and is Shālagrama itself. He resides in water, lies in Yoga, on Sesha and Kushā. He is the earth, is the action, the cause and the holder of the earth. He is the Patriarch, and the eternal. He is the object of desire and the universal creator of desire. He is the Lord Paramount, the sun, the heaven, is stationed on a car and the strength of the charioteer. He is rich, the giver of riches, blessed and engaged in the well-being of the Yadavas. He is the favourite of Arjuna and he is both Arjuna and Bhima. Unbearable is his prowess and he is a master of all the

* The sacred syllable *Om*, an abbreviation of the Hindu triad, *vis*, Brahma, the creative force, Vishnu, the protecting force and Shiva, the destructive force. These three forces or the deities presiding over them are represented by *Om*. The abbreviation is intended for the purpose of recitation. The prayers and sacred hymns and mantrams of the Hindus are all presented by *Om*.

† The sacred verse which the Brahmanas recite. It is one of the verses of the Rik veda, embodying the worship of the sun-god.

scriptures. He is Saraswati, the great Bhishma and the raptor of Parijata flowers. He is the giver of ambrosia, the ocean of milk and the milk itself. He is the protector of Indra's son and the upholder of the mount Govardhana. He is the destroyer of Kansa, the master of his elephant and the killer of the same. He is Shipidisthe* (pervaded by rays), cheerfulness and the destroyer of the calamities of all people. He is Mudra, the maker of Mudras and is devoid of all Mudras. He is endued with a body, is stationed in a body and the organizer of the body. He is the hearer, the creator of the ears, the object of hearing and the power of hearing. He is stationed in skin, is one who touches, the object and power of touching. He resides in the eye, is the seer of forms and the creator of the eye and is the object of vision. He resides in the tongue, has a strong taste and is the organiser of taste. He resides in smell, creates smell, himself smells and is the creator of the organ of smelling. He resides in speech, is the speaker, the object of speaking, the power of speech and the creator of the same. He resides in vital airs. He is the creator of fine arts, is the fine art itself and the creator of hands. He is the foot, the agent of going, the place of going and the power of going. He is the ordainer of gifts, is stationed in the organ of generation and is the pleasure. He is the slayer of enemies, Kārtavīrya, Dattātreyā, is engaged in the well-being of Alarka and is the destroyer of Kartavīrya. He is Kālanemi, Mahānemi, the cloud and the lord of clouds. He is the giver of food, of the form of food, the eater of food and the ordainer of food. He creates smoke and is of a smoky form. He is the most excellent son of Devaki. He is the delight of Devaki, Nanda and Rohini. He is a favourite of Vasudeva and his son. His smiles are both like Dundhuvi (trumpets) and flowers. He is fond of laughing aloud. He is the lord of

* An epithet of Vishnu.

all, decaying and undecaying. He is Achyuta (undecaying), the lord of truth and is fond of truth. He is the most beloved husband of Rukshmini. He is the favourite of milk women and his piety has been sung in well known verses. He is Vrishàkapi, Yama, Guhya, Mangala, Budha, Ràhu, Ketu, the crocodile and the union of the mouths of the elephants. He is the destroyer of crocodiles and the protector of the headmen of villages. He is the Kinnara, Siddha, the Prosody and easiness. He is of the universal form, of large eyes and the slayer of the Daityas. He is of endless forms, is stationed in elements, in the celestials and Danavas. He exists in dreamless sleep, is dreamless sleep itself and is the place for it. He exists in an awakened state, is the agent and the place thereof. He exists in the state of dreamless sleep, is conversant with it and is the dream itself. He also exists in the fourth state devoid of these three states of dreamless sleep, dreaming sleep and awakening. He is the discriminating knowledge, is Chaitra, the sentiency and the creator of sentiencies. He is the lord of the worlds and the ordainer of the worlds. He resides in the nether region, the nether region itself and the destroyer of all sorts of feverish complaints. He is of the form of great felicity and the propounder of various forms of faith. He is easily accessible, and accessible with difficulty. He is engaged in Prānāyāma (suppression of vital air). He is Pratyahara,* Dhāraka† and the maker of Pratyahara. He is effulgence, personal grace, rays, pure and like unto crystal. He is above

* It is the Yogic process of restraining the organs of senses from susceptibility to outward impressions, and directing them entirely to mental perceptions. This is one of the means for effecting the entire subjugation of the senses.

† Steady thought; retention or holding of the image or idea formed in the mind by contemplation.

perception, white coloured, the all and pure. He is Vashatkar,* Vashat, Voushat, Swadhâ, Swâhâ and inclination thereto. He is the agent of cooking, giving delight, eating, understanding and thinking. He is identical with knowledge and understanding. He is the Great and the Creator of all Creators. He is the river, Nandi,† the lord of Nandi and the destroyer of the trees of India. He is the holder of discus, the husband of Shree and the king of the Lords Paramount. He is the master of all the celestials and is the leisure. He is Pushkara,‡ the lord of Pushkara and the Pushkara island. He is Bharata, Janaka, Janya§ and is devoid of all forms. He is without any form, without any cause, without any fear and without any help. O bull-embled deity, I have thus described to you the thousand names of the Lord Vishnu destructive of all sins. By reading them a Brahmana attains to Vishnu-hood, a Kshatriya acquires victory, a Vaishya acquires riches and a Shudra is endued with reverential faith in Vishnu.

—:0:—

CHAPTER XVI.

RUDRA said :—O holder of conch-shell, discus and club, do thou again describe the Dhyana (meditation) of the Deity, the Lord Vishnu, the pure, impersonal self.

HARI said :—Hear, O Rudra, Hari's *dkyana*, destructive of the tree of transmigratory series, never seen before, extending all over and eternal. It is undecaying, present always

An exclamation used in making an oblation to a deity with the dative form of the deity.

† The attendant of Shiva. It may also mean the character in a drama who introduces the prelude.

‡ Literally it means a "lotus." It is an epithet of Krishna.

§ Father.

and every where and consists only in the thought "I am Brahma." [Meditate on him as] the root of the entire world, the lord of all, the Great Demiurgus, as stationed in the hearts of all creatures, as the great lord of all creatures. He is the container of all, having none to contain him and is the cause of all causes. He does not come in contact, is emancipated and is being meditated on by emancipated Yogins. He is without the gross body, the eyes, organs of vitality, the action of vital airs, the organs of generation and excretion, the organs of sense, the mind, the action of mind, intellect, mental faculties, egoism, the action of intellect, the vital airs, Prāna, Apāna and their actions.

HARI said:—I will describe again the adoration of the sun which had been related formerly unto Bhṛigu.

Om salutation unto Khakholka.

This is the principal mantram of the sun affording emancipation and objects of enjoyment.

Om salutation unto God Khakholka. Om unto rays ta, ta, salutation unto the head. Om unto knowledge, salutation unto the tuft of hair on the head. Om unto him of thousand, ta, ta, salutation unto the amulet.

Om salutation unto the master of all light. Ta, Ta, salutation unto the weapon. Om, burn, burn, burn burn, ta, ta, salutation.

This is the fiery mantram of the sun destructive of the sin.

Om Adityāya, Vidmahe, Vishwabhavaya dhimahi, Tanna Surye Prachodayat.

The worshipper should perform the *Sakalīkarana* rite with this Gayatri of the sun. He should worship Dharma in the east, Yama in the south, Dandāyaka and Vāivarna in the north, dark-blue, twany and other colours in north-east and north-west, the holder of thunder-bolt in the south-west and the earth and sky in the north-west.

Om salutation unto the moon the lord of stars. Om salutation unto egoism the son of the earth. Om, salutation unto Budha, the son of Soma. Om salutation unto the lord of speech, the master of all forms of learning. Om salutation unto Bhrigu's son, the great saint Shukra. Om salutation unto Shani (Saturn) the son of the sun. Om salutation unto Rāhu. Om salutation unto Ketu.

In all the quarters beginning with the east and ending with the north-east all these should be adored, O bull-embled deity.

Om salutation unto Anurūka. Om salutation unto the lord of Pramathas.* Om salutation unto Budha. O lord! O thou endued with immeasurable rays! O lord of the entire world! O thou carried by seven horses! O thou having four arms! O thou, the giver of great supernatural powers! O thou twenty-coloured with scintillations! O auspicious deity, take this *arghya*. Salutation unto thee. Take this dreadful fire. Burn, burn, ta, ta, salutation.

Having invoked the sun-god with this mantram he should make the *Visarjana* (life-destroying rite) with the following mantram.

Om salutation unto the sun endued with six lordly powers, of a thousand rays. Go happily to return again.

—:O:—

CHAPTER XVII.

HARI said:—I will describe the adoration of the sun formerly related unto the god of riches.†

* Shiva.

† Kuvera.

In a purified place a worshipper should draw the figure of a lotus with eight petals and pericarps. Then making *Avahani* mudra* he should invoke Hari there.

He should place in the middle the diagram form of the sun and sprinkle it with water. He should place the heart of the deity in the quarter presided over by the fire-god. He should place the head in the north-east and the tuft of hair in the south-west. He, having his mind fixed in concentration, should assign Dharma to this quarter presided over by Purandara. He should place his eyes in the north-west and his weapon in the corner presided over by Varuna. He should place Soma in the north-east and *Lohita* in the quarter belonging to Purandara. He should place Soma's son in the east and Vrihaspati in the south. He should place the preceptor of the Danavas† in the south-west and Shani (Saturn) in the corner presided over by Varuna. He should place Ketu in the north-west and Rahu in the quarter presided over by Kuvera

In the second apartment, he should adore the twelve suns viz Bhaga, Suryya, Aryamā, Mitra, Varuna, Savita, Dhātā, the highly powerful Vivashwan, Twasta, Pusha, and Indra. The twelfth is Vishnu. In the quarters beginning with the east, a man, filled with reverence, should adore Indra and other deities, Jayā, Vijayā, Jayanti, Aparajita, Sesha, Vāsuki and other Nagas.

—40:—

* A particular kind of the arrangement of fingers made before invoking a particular deity.

† Shukra.

CHAPTER XVIII.

SUTA said :—I will describe the Archṇā (adoration) of Mritunjaya (the victor of death) narrated unto Kashyapa by Garuda, which gives redemption, is holy and identical with all the deities.

First Om should be placed, then jumkara and tairdly *Virsarga*. This mantram destroys death and poverty. This great mantram of three letters is the lord of ambrosia. By reciting it people become freed from death and all sorts of sins. By reciting it a hundred times one reaps the fruit of Vedic recitations and of the celebration of sacrifices at sacred places. By reciting it one hundred and eight times at three periods of junction one defeats the Death and his enemies. He should meditate on the lord of ambrosia, seated on a white lotus, the giver of boons, with the promise of protection in one hand and jars full of nectar in two other hands. He should think of the goddess of ambrosia as stationed on his limb, sweet-speeched like ambrosia, holding the pitcher in her right hand and lotus in the left. He, who recites it eight thousand times at the three periods of junction for one full month, becomes freed from decrepitude, death and leprosy, defeats his enemies and gives peace unto all creatures. He is the [real] worshipper who knows the site [of a temple], the placing [of an idol], the suppression of vital airs, the appearance, the temple, water for washing feet, the water for rinsing mouth, the water for bathing, Arghya, Aguru, pastes, lamps, raiments, ornaments, edibles, drinks, drinking water, Matra, Mudra, recitation, meditation, gifts, oblation, the chanting of glories, playing on musical instruments, singing, dancing, Nyāsa (assignment of limbs), yoga, circumambulation, bowing, mantrams, clarified butter, eulogy, (the life-destroying rite) Visarjana, the adoration with six ingredients emanating in order from the mouth of the great Deity.

The Arghya, Padya, &c., should be fanned with a piece of cloth, and then purified with *Kavacha* mantrams and then the rite of Amriti-Karana (conversion into nectar) should be performed. Then *Adhara Saktis** should be adored and *Prāṇāyāma* (suppression of vital airs) should be practised in the seat. Then the purificatory rite of *Pinda*† should be performed. Then with Agni and other mantrams he should meditate on the self as being identical with the deity. He should then make assignment of hands and other limbs and afterwards adore the self in the form of light stationed in the lotus of the heart. He should then throw shining flowers on the idol or the altar. For the adoration of the door of the self the *Adhāra Saktis* should be worshipped. And bringing one's self near the deity he worships his family. For the adoration of six Angas (limbs) the quarters should be divided. Dharma and other gods, Shakra and other celestials, the various members of their families and their weapons, the cycles, and the Muhurtas (divisions of time) should be adored. This worship yields enjoyment and emancipation. He should first adore the Matrikas, Ganas, Nandiganga, Mahakāla, Yamuna and Dehalya.

Om salutation unto Bhairava, the lord of ambrosia. Evam, Om, Jum, Sas, salutation unto the sun. In this way adorations should be offered to Shiva, Krishna, Brahma, Gana Chandikā, Saraswati, Mahalakshmi and others.

—:0:—

* Female deities presiding over various articles.

† Balls of food offered to the departed manes.

CHAPTER XIX.

SUTA said :—I will now describe the Praneshwara* rite of Garuda narrated by Shiva.

I shall first describe the places where a person, bitten by a serpent, does not survive, *viz.*, funeral pyre, ant-hill, well, and the cavity of a tree. The person, three lines on whose limbs, are hidden, does not live. [A man dies if he is bitten] in the sixth day of the fort-night, when the sun is in the constellation Cancer, when it is in the Aries, when it is with the asterism Mula or when it is in the Magha† or Ashlesha‡ [A man dies when he is bitten] on the sides, on the loins, on the throat, on the joints or the temple, ears or belly. The *Dandin* (hermit), a person holding weapons, a mendicant and a naked person are the emissaries of Death.§ If a person is bitten on the mouth, arms, neck, and on the back, he does not survive.

Every day the sun, first of all, lords, for half a Yama,|| over all the serpents. Then with six revolutions the six planets lord over them. In the night with five revolutions the five planets lord over them. The sun is the presiding star of Sessa, the moon of Phani, Mars of Takshaka, Jupiter of Karkotyna, Venus of Padma and Mahapadma, Saturn of Shankha, and Rahu of Kuluka and Ahi. Jupiter is the Death itself in both days and nights. ¶ Saturn is Death in the day and

* It perhaps refers to the rite for counteracting the evil effects of the poison.

† The ninth Nakshatra or lunar mansion containing five stars.

‡ The tenth lunar mansion containing five stars.

§ The meaning is that if these persons are sent for calling a physician the patient dies.

|| Eighth part of a day. A watch of three hours.

¶ If a person is bitten on Thursdays he never survives under any circumstances.

the period when Rahu presides over Kuluka at the hours of the conjunction of two-half Yamas, it is hostile to life.

A day, consisting of sixty *dandas*,* should be distributed over a human body divided into three sections. Five *dandas* should be assigned to the toe, twelve to the feet, five to the calf, two to the knee and one to the organ of generation. Six *dandas* should be assigned to the navel, four to the breast and eight to the throat. Fifteen *dandas* should be allotted to the tip of the nose and one each to the eye, ear, eye-brow, and temple. Then all the days, beginning with *Pratipat*, the first day of a fort night, should be allotted to all the limbs beginning with the head. If the moon lords over the right part of a man's body he does not survive. If it lords over the left part of a woman's body she dies. The benumbed part should be rubbed over with a hand till unconsciousness is not removed.

The great mantram of self, pure like crystal, called Hansa, is to be known as one which counteracts the evil effect of poisoning. Its *Veeja* is of four sorts

Om, Kuru, Kunde Swāhā.

Formerly this learning was kept by Garuda for protecting the three worlds. Desirous of killing the serpents he assigned *Pranava* to his mouth. An intelligent worshipper should assign *Kuru* to his throat, *Kunda* to the calves, and *Swaha* to the two feet. This *Nyasa* is called *Yugaha*. The serpents leave the house in which this mantram is written. Having recited it a thousand times one should place a thread on his ear. The serpents leave the house in which sugar, after reciting this mantram, is thrown. By reciting it seven lacs of times the celestials and Asuras obtain *Siddhi*.

Om, Swaha unto golden lines, unto him having the form of a fowl.

In this way two letters should be written on each petal of a

* One sixtieth part of day and night. Twenty four minutes.

lotus of eighteen petals. When a person, bitten by a snake, is sprinkled with water with this mantram the poison goes out.

Om, pakshi (bird) Swāhā. Then the assignment of all fingers, beginning with the thumb and ending with the youngest finger, should be made in the body. Garuda should be assigned to the mind, mouth, heart, organ of generation and feet. Even in a dream the venomous serpents do not transgress his shadow. He, who recites this mantram for a lac of times, destroys the poison even by his very sight. Om, Hrom, Hroum, Hrim, Bhīrundāyai Swāhā.

Having recited this mantram by placing his finger on the ear one should destroy the poison of the person bitten. He should then assign *a, ā* to the tips of the feet, *e.i.* to the calves and knees, *u, ū, a aū* to the waist, or to the navel, and *on* to the heart. He should assign *am* to the mouth and *as* to the head. *Hansa*, when recited, meditated on and adored, destroys all sorts of poison. Having meditated "I am Garuda" he should perform the rite destructive of poison. Having assigned the mantram *Ham* to the body he should say "Destroy poison, &c." Having assigned *Hansa* to the left hand, he should close up his mouth and nostrils. This mantram destroys the poison affecting the skin and flesh. Having attracted it by the air he should remove the poison of the person bitten. He should next assign it to the body of the person bitten and meditate on the blue-throated deity (Shiva). When the juice of the root of *Pratyangira* is drunk with rice it destroys poison. The root of the new *Phaṭin* is equally effective. When clarified butter is pasted on the head it also destroys poison. If a person drinks] up hot *ghee* (clarified butter) the poison is not increased. If the root of *Sirisha* compounded in five parts with one part of red garlic (Grinjana) is pasted all over the body or is drunk it destroys poison.

Hrim destroys the poison of Gonasha (a large kind of

snake *Boa*). When the mantram *Hrim* ending with *Visarga* is meditated on it brings all under control; when it is assigned to the female organ it brings a maiden under control and clears up the muddy water. Having recited "Garuda is every where" fifty-six thousand times a person becomes a poet, well read in *Sruti* and obtains a submissive wife. The theme of the Muni *Vyasa* forsooth destroys poison.

—:O:—

CHAPTER XX.

SUTA said :—I will now now describe the highly secret mantrams narrated by *Shiva*. His weapons are the noose, the bow, the discus, the club, the dart and *Pattisha*. Having used these weapons inspired with mantrams in a battle a king conquers his enemies. The mantram for purifying the mantrams should be first written on a lotus petal. *Om* is the *Brahma Vijam*. *Hrim* is the *Vishnu Vijam*. These three *Vijams* should be assigned to the head of *Shiva* thrice in order.

Om, Hrim, Hrim.

Having taken up the dart in his hand he should whirl it in the sky. By seeing it all the evil stars and serpents are destroyed. Having held the smoky coloured bow by the hand a man should meditate on it in the sky. By it the wicked serpents, the evil stars, clouds and *Rakshasas* are destroyed. This mantram protects the three worlds, what to speak of the land of mortals?

Om, jum, Sam, Hum, Phat. Eight sticks of *Catechu* wood, inspired with mantrams, should be placed on the ground. That will prevent the falling of thunder-bolt. The eight sticks should be inspired with great mantram described

by Garuda. The ground should be dug twenty one times in the night. This will ward off the dangers proceeding from lightning, mouse, and thunder-bolt.

The mantram is :—Hara, Kshara, amala, Vashat, added with Vindu Sadasiva.

Om, Hram, salutation unto Sadashiva.

He should then assign *pinda* (balls of rice) effulgent like Darimi flowers with the fore-finger. By seeing it the evil clouds, lightning and other enemies viz. the Rakshasas, goblins and female ghosts fly away into the ten quarters.

Om, Hrim, salutation unto Ganēsha. Om, Hrim, salutation unto the chakra of Sthambhana.

Om, em, salutation unto the Damaras of the three worlds.

This *pinda* is called Bhairava which counteracts the effect of poison and the evil effects of the hostile planets. It protects the field and grinds the goblins and Rakshasas.

Om, Namas. Having meditated on the thunder-bolt on his hand he should ward off the evil influence of wicked clouds and with Vajra Mudra all the ghosts, the enemies with poison. Om, Kshum, Namas. He should meditate on his left hand. It destroys all venomous creatures.

Om, Hram, Namas. The very recitation of this mantram destroys the evil clouds and stars. Having meditated on death he should consume the universe with the destroying weapon.

Om, Kshma, Namas.

Meditating on Bhairava one should remove the evil influences of stars, goblins and poison.

Om lasat, jhvaksha Swāhā. This mantram destroys the enemies of the field viz, the evil stars, goblins, poison and birds.

Om Ksham Namas. The figure of a cistern should be drawn with blood and then the names of planets should be written there.

Om, Mara, Mara, Maraya, Maraya Swāhā. Om, Hum, Phat, Swāhā.

The dart should be inspired mentally with eight hundred mantrams. It destroys all the enemies.

With higher energies the lower ones should be suppressed. Then the mantrams should be practised in *Puraka** and should be again well inspired in *Kumbhaka*.† They should then be received with Pranava. When the mantrams are thus properly received and used they yield fruits like servants.

CHAPTER XXI.

SUTA said :—I will now describes separately the adoration of *Panchavaktra* (five mouths) which yeilds enjoyment and emancipation.

Om bhur [salutation unto] Vishnu, the first bhuta, the stay of all, unto him having a form, Swāhā.

First of all with this mantram invocation of *Sadyajata* (Shiva) should be made.

Om, Ham salutation unto Sadyajata. His *kalas* (parts) are eight in number *vis*. Siddhi, Riddhi, Dhriti, Lakshmi, Medhā, Kānti, Swadhā, Sthiti.

Om, Ham, salutation unto Vāmadeva. His *kalas* are thirteen in number, *vis*, Rājā, Rakshā, Rati, Pālyā, Kanti, Trishnā, Mati, Kriyā, Kāmā, Buddhi, Rati, Trāsani, and Mohini.

* A Yogie posture in which the thumb is placed on the right nostril and the fingers raised from the left through which the breath is inhaled.

† The posture in which both nostrils are closed and breathing suspended.

Manonmani, Aghorā, Mohā, Kshudhā, Kala, Nidrā, Mrityu, Maya—these are the eight dreadful Kalas.

Om, Hraim, salutation unto Tatpurusha. His *Kalas* are Nivriti, Pratishtha, Vidyā, Shanti and Kevalā.

Om, Hroum, salutation unto Ishāna. His *kalas* are Nishchata, Niranjanā, Shashini, Anganā, Marichi and Jvalini.

CHAPTER XXII.

SUTA said :—I will now describe the great adoration of Shiva which yeilds enjoyment and emancipation. He is of a quiescent soul, present every where, void and stationed in a room of twelve parts. His five mouths are represented by five short vowels and his limbs by long vowels added with Vindu. His weapon is represented by Visarga. Then the word Shiva should be written upwards. With the sixth the great mantram Houm impregnated with various meanings should be written. With hands the after parts of the feet should be held and then the ends thereof should be placed on the head. This is the great Mudrā. Then the assignment of hands should be made. With the *astra* mantram the back should be purified. Then beginning with the youngest finger and ending with the fore all the fingers should be assigned.

I will now describe the adoration in the pericarp of the lotus of the heart. One should adore religion, knowledge, disassociation from the world and prosperity in the heart. The invocation and the installation [rites of the Deity], the water for washing feet and Arghya should be dedicated to the heart. And similarly the rinsing of the mouth, sprinkling of water and adoration should be made.

I will now describe the rites of fire worship. They should be written with the *astra* mantram. Then the coat of mail should be sprinkled with water. And *Sakti* should be assigned to the heart. Then he should place fire either in the heart or in the pit for *Sakti*. Having performed the Garbhādhāna he should celebrate the other rites. Afterwards having assigned to the heart the freedom from all those rites as [well as all other rites he should perform Homa for Shiva and all the members of his family. Then in a diagram having the figure of a lotus drawn inside it he should worship the full-emblemmed deity Shambhu.



CHAPTER XXIII.



SURA said:—I will describe the adoration of Shiva by which religious profit, desire &c. are secured. With three mantrams beginning with Om and ending with Swāhā the mouth should be rinsed with water.

Om, Ham, salutation unto the principle of self. Hirm, salutation unto the principle of learning. Om, Hum, salutation unto the principle of Shiva Swaha. The ears should be closed with the heart.

Om, ham, yam, Swaha, are the mantrams for bathing with ashes and offering oblations of water. All the gods and all the Munis should be adored with the mantram "Salutation bhoushat."

All the Pitris and all the Pitamahas (patriarchs) should be adored with mantrams ending with the word Swadhā.

Om, Ham, salutation unto the great grand-fathers. The same is for the maternal grand-fathers. [The next is] Ham,

salutation unto all the Matris. Then the vital airs should be suppressed. Then he should rinse his mouth with water, rub his body and recite the Gayatri [which is as follows].

Om, Ham, Tan Maheshaya Vidmahe, Vāgvishudhaya dhimahi Tanno Rudra Prachodayat.

Then having placed near the sun he should adore him with *Surya* (sun) mantrams. [It is] Om, ham, Him, Hum, Haim, Houm, Has salutation unto Shiva Suryya. Om, Ham salutation unto Kakolka, the form of the sun. Om, Hram, Hrim, Sas, salutation unto the sun. In the same way [the attendants of the sun] Dandina and Pingala should be remembered. Then in the south-east and other corners of the mystic diagram Vinata, Ishā and other powers of the sun should be adored with great felicity. Then he should adore Padmā with the mantram *Ram*, Dipta with the *Sreem*, Sukshma with *rum*, Jayā with *rem*, Bhadrā with *raim*, Bibhuti with *rom* and Vimalā with *Roum*. He should adore lightnings with *Ram*, in the east and other quarters, *rom* in the middle and *ran* on all sides. He should adore the seat of the sun, the form of the sun and the sun itself with the mantram "Hrām, Hrum, Sas."

Om and am are the mantrams for the heart of the sun and his head and tuft of hair. Roum is for heaven, sky and earth. The burning mantram Hum is for the coat of mail; astram is for the initiated queen. The worshipper should adore all in the heart of the sun.

Som is the mantran for Soma, Man for Mangala, Vam for Budha, Vrim for Vrihaspati, bham for Bhargava, Jum for Shani and ram for Rāhu. With Ram one should adore Ketu and with Om the solar disc.

Having adored the sun and rinsed his mouth with water he should assign all the fingers beginning with the youngest.

Ham, Him is the mantram for the head, Hum for Sikhā (tuft of hair), Haim for coat of mail, Houm for eyes and Hos for the weapon. Having thus placed the Sakti he

should perform again the nyāsa of *bhuta-suddhi* (purification of elements).

Then making a vessel of arghya, he should sprinkle it with water and then adore the self as being stationed in the lotus, in the exterior with the mantram "Salutation unto Shiva," then Nandi and Mahākāla at the gate, then Ganga, Yamuna, the goddess of speech, (the mystic mark) Srivatsa, the presiding goddess of the land, Brahmā, Gana, the preceptor, Sakti and Ananta in the middle pericarp, Dharma (the god of virtues and others, in the east and other sides, the god of sin (Adharma) and others in the south-east pericarp, Yama and Jejeshta in the middle pericarp, Roudri, Kāli and Shivāsita in the eastern pericarp of the lotus of the heart. Then the Valavikarini should be adored with the mantram "Om, Houm, salutation unto Valavikarini". The goddess of strength, which subdues all creatures, should be next adored. Then in the pitha before Shiva Manonmani should be adored. He should then make a seat for Shiva and his great image. He should invoke the spirit of Shiva within the image. He should then perform the rites of Sthapanam (installation of the image), Sannidhana, Nirodha, Sakalikarana, Mudra, Arghya, Padya, Achama, Abhyanga, Udvarta, Snāna (bathing) and Nirmanchana (rubbing). Next he should offer raiments, unguents, flowers, incense, lamps, charu (a kind of food) water for rinsing mouth, delightful habitation, betel, umbralla, chowries, and sacred thread. He should then imagine the form of one God, recite his name and dedicate it to him. With eulogy, bowing and [meditation in the] heart this adoration of Nāmānga (Name and limbs) should be finished. Agnisha should be placed in the north-west. He should then adore Indra and other deities and Chanda and dedicate to them offerings, saying "Thou art the mysterious of the mysterious and the protector. Do thou accept this my recitation. O god, may I, by thy favour and on thy being present here, attain success. O god! O thou the giver of fame! do thou

destroy all my actions, good or bad whatever I have done who am of the dignity of Shiva. Shiva is the giver, Shiva is enjoyer and Shiva is the entire universe. Shiva is victorious everywhere. I am myself Shiva. O Shiva! thou art the saviour and the leader of the universe. Save thee I have no other lord."

I shall now describe another method of the adoration of Shiva. Gana, Saraswati, Nandi, Mahākāla, Gangā, Yamuna, and the presiding deity of the house—all these should be assigned to the eastern gate. Then should be adored Indra and other deities, earth, water, fire, air, sky, smell, taste, form, sound, touch, speech, hand, feet, the organ of generation, ear, skin, tongue, nose, mind, egoism, nature, man, anger, malice, learning, proper time, improper time, fate, illusion, pure learning, Ishwara (creator) and Saḍasiva.

Having known all these as the powers of Shiva an emancipated person, having the true knowledge of the deity, becomes himself Shiva. [He should also meditate] "He who is Shiva is Hari and Brahmā.

—:0:—

CHAPTER XXIV.

SUTA said:—I will now describe the most excellent adoration of Ganas* which gives all and even heaven. The worshipper should adore the seats of Ganas, the images of Ganas and the lord of Ganas. Heart and other limbs should be assigned to Durgā. The sandals of the preceptor, the seat of Durgā and her image should be adored with the

* Troops of inferior deities considered as Shiva's attendants and under the special superintendence of Ganesha.

mantram :—"Hrim, O Durgā, protect." Then assignment should be made to the eight Saktis, called Chandikās, viz Rudrachandā, Prachanda, Chandogra, Chandanayika, Chanda, Chandavati and Chandarupa with the mantram "O Durgā, O Durgā, O protectress" Then Vajra, Khanga and other Mudras of Shiva should be adored in the south-east. Then Sadasivā, the lord of goblins and the lotus seat [should be adored.]

Em, Klim, salutation unto Sonstripura. Om, Hram, Hrim, Kshem, Kshaim, Strim, Skom, Rom, Sphem, Sphom, the lotus seat and the heart &c of Tripura.

Then in the lotus pitha (altar) should be adored Brahmani, Maheshwari, Koumāri, Vaishnavi, Vārāhi, Indradevatā, Chamundā and Chandika. Then the Bhairavas should be adored. Asitānga, Ruru, Chanda, Krodha, Unmattabhairava, Kaṭāli, Bhishana, and Samhara, are the eight Bhairavas. He should meditate in his heart, in a mandala (diagram) with a lotus inside it and having three corners, on Rati, Priti, Kāmadeva, the five arrows, Yogini, Valuka, Durga, Vighnarāja, Guru (preceptor) and Kshatrapa.

By reciting this mantram for a lac of times and by offering oblations to the fire Tripura gives Siddhi.



CHAPTER XXV

SUTA said :—Em, Krim, Shrim, Sphem Kshoum, I adore the paduka (shoe), of Ananta-Sakti.

Em, Hrim, Phroum, Kshoum, I adore the *paduka* of Adhārā-Sakti, salutation.

a These are the personifications of the terrific power of Shiva.

Om, Hum, I dore the *paduka* of Katagni Rudra, salutation. Om, Hrim, Hum, I adore the *paduka* of Hatakeshwara, salutation.

Om, Hrim, Shrim, I adore the seat called Ananta, having the earth, insular continents and the oceans on all sides, salutation.

Hrim, Srim, Nrivritti and other Kalas. Earth and other elements. Ananta and other worlds. Omkar and other letters. The nine syllables Hakar etc. Sadyajāta and other Mantrams.

Ham, the heart and other limbs. This is the mantram of Maheswara. It is identical with the most consummate learning and is the ocean of great ambrosia.

—:O:—

CHAPTER XXVI.

SUTA said :—Thereupon Karanyasa (assignment of hands) and the purificatory rite should be performed. Having formed Padmamudra he should make the assignment of mantrams.

Koum, salutation unto the youngest finger. Noum, salutation unto the nameless (ring) finger. Moum, salutation unto the middle finger. Toum, salutation unto Tarjani. Am, salutation unto Augustha. Lām salutation unto the soles of the hands. Vam, salutation unto the back of hands.

Then Deha (body) Nyāsa. Kam, salutation unto Manivandha. Em, Hrim, Shrim, salutation unto Kāraskara. He should consecrate the hands with Hum Hum, effulgent like the great fire.

Em, Hrim, Hrim, Shrim, Hraim, Saphaim, salutation unto Bhagavate. Sphaim salutation unto Kuvjikayai.* Hrum,

* An unmarried girl of 8 years.

Hrim, Kroum Anganame of dreadful mouth. **Ham**, **Him**, **Kilikili**, **Hrim**, **Hrim**, **Shrim**, **Em**; salutation unto **Bhagavate** of the upper mouth. **Sphoum**, salutation unto **Kuvijakayai** of the left mouth. **Hrim**, **Shrim**, **Hrim**, salutation unto **Anganame** of the southern mouth. **Om**, **Hrim**, **Shrim**, salutation unto **Kilikili** right mouth. **Om**, salutation unto **Aghoramukhi** (dreadful mouthed) of the northern mouth. **Om**, **Namas** salutation unto the heart of **Bhagavate**. **Kshem**, **Em**, **Kurjikayai**, **Sirase** (head) **Swāhā**. **Hrim**, **Krim**, **Hrim**, **Pram**, **Ang**, **A Na Name**, **Shikhayai** (tuft of hair), **Aghoramukhi**, **Kavachāya**, (coat of mail) **Hum**. **Haim**, **Im**, unto three eyes **Voushat**. **Kiliki** unto weapons **phat**.

Em, **Hrim**, **Shrim**, salutation unto the mystic diagram of the great dart of a connected circular form. **Em**, **Hrim**, **Srim**, salutation unto the circular orb of the air. **Em**, **Hrim**, **Shrim** salutation unto the disc of the moon. **Em**, **Hrim**, **Shrim**, salutation unto the mystic diagram of **Mahakulavodhāvali**. **Em**, **Hrim**, **Shrim**, salutation unto the mystic diagram of **Koula**. **Em**, **Hrim**, **Shrim**, salutation unto the mystic diagram for the preceptor. **Em**, **Hrim**, **Hrim**, salutation unto the mystic diagram of the **Saman**. **Em**, **Hrim**, **Shrim**, salutation unto the diagrams of the principal and minor **pīthas** of all **Siddha** **yoginis**, of all the principal fields and minor ones and of all their offspring.

These twelve mystic diagrams should be adored in order of succession.

CHAPTER XXVII.

SUTA said :—**Om**, O thou the skeleton of **Kāla** and **Vikāla** ! O **Chandini** ! O thou the destroyer of creatures ! O

thou the venom of serpents ! O Virathanarayani ! O Uma ! O thou of burning hand ! O Chandā ! O Roudri ! O Māheswari, O thou of a huge mouth, O thou of a burning mouth ! O thou having dart-like ears ! O Sukamundha ! O thou the destroyer of all, destroy the enemies. Khakha, thou dost look at all with thy entire body covered with blood. O goddess Manasā ! Stupify all, stupify all. O goddess ! thou art born in the heart of Rudra, thou art stationed there and thou dost appear in a terrific form. Protect, Protect Mam, Hum, Mam, Phapha, Tata, O thou wearing a girdle of beads. O thou destroyer of the poison of plants and enemies. O O Shālā ! O Mālā ! Hara, Hara, Vishoka, Ham, Ham ! Shavari, Hum, Shavari, Prakonavishare ! Sarve ! Vinchamegha Mile ! It is destructive of the poison of all serpents.



CHAPTER XXVIII.



SUTA said :—I will now describe the adoration of Gopāla which yeilds emancipation and enjoyment. In the door Dhātā, Vidhātā, Gangā with Yamunā, the Nidhis Sangka and Padma, Sharanga, Sharabha and Shree should be adored. In the east should be adored Bhadra and Subhadra, in the south Chanda and Prachanda, in the west Vala, and Pravala and Jaya and Vijaya in the north. In the four doors Shree, Gana, Durgā and Saraswati should be adored.

In the south-east and other corners of the field Nārada, Sidhas, the preceptor, Nalakuvara should be adored. In the east the worshipper should adore Vishnu, his asceticism and power. Then in the middle he should adore the family of

Vishnu, the Saktis, the tortoise, Ananta, earth, religion, knowledge and disassociation from the world. He should adore prosperity in the south-east and the manifest self in the north. He should then adore the Sattwa guna identical with Prakriti (nature), and Rajas identical with Moha (stupefaction) and Tamas, the lotus and the principle of egoism, learning, the great principle and the solar and lunar discs. Then in the east he should adore Vimala and other seats with the mantrams Shrim, Hrim, salutation unto the dearest lord of milk-men, Swāhā. This is the mantram.

In the eastern corners of the diagram of the heart he should adore his weapons viz Achakra, Suchakra, Vichakra, the discus Sudarshana, which protects the three worlds and destroys the Asuras. Then in the east he should adore the Saktis namely Rukshmini, Satyabhāma, Sunanda, Nāgnajiti, Lakshmanā, Mitavrindā, Jamvavati and Sushita. Then in the east he should also adore his conch-shell, discus, club, lotus, mace, the Shranga bow, sword, noose, goad, the mystic mark Srivatsa, and the jewel Koustava. He should then adore his crown, garland of wild flowers, his Indra and other flags, Kumudas, Vishwakṣena and Krishna along with Shree. By reciting his name and adoring him one attains all desired-for objects.

CHAPTER XXIX.

HARI said:—I will now describe the Trailokyamohini rite (fascinating the three worlds) of the foremost of male beings, its adoration and the mantram called Shridhara which yields religious profit, desire and wives.

Om, Hrim, Shrim, Klim, Hum, Om, Namas : O foremost of male-beings ! O thou of an incomparable form ! O thou the abode of the goddess of prosperity ! O thou the agitator of the entire universe ! O thou who rivest the hearts of all women ! O thou who maddenst the three worlds ! Distress the hearts of all beautiful women amongst the celestials and Asuras ; dry them up, strike them, check them, melt them and attract them. O thou of great auspiciousness ! O thou of good luck ! O thou the giver of all desired-for objects ! destroy such and such person with thy discus, club or sword. Cut him with all thy weapons, strike him with thy goad, inflict him. Why dost thou wait ? Save me, save me, so long my Siddhi is not perfected. Hum, phat, salutation. Shrim, salutation unto the holder of Shree and the enchanter of the three worlds. Klim, salutation unto the foremost of male beings, the enchanter of the three worlds.

Hum, salutation unto Vishnu, the enchanter of the three worlds. Om, Shrim, Hrim, Klim, salutation unto Vishnu, the enchanter of the three worlds.

All the Trailokyamohana mantrams are capable of securing the accomplishment of all objects. They may be meditated upon again separately and in brief.

Having adored with mantrams the seat, the image, the six limbs, discus, club, sword, mace, conch-shell, the Shrānga, arrow, noose, goad, Lakshmi, Garuda and Vishwakṣena one attains to all.

—:0:—

CHAPTER XXX.

SUTA said :—I will describe in full the auspicious adoration of Shridhara. The family of all should be looked at impartially by the learned.

Om, Shrām, salutation unto the heart. Om, Shrim, unto the head Swāhā. Om Shram, unto the tuft of hair on the head, Vashat. Om, Shraim unto the coat of mail, Hum. Om, Shroum, unto the three eyes, Voushat. Om, Shras unto the weapon, Phat.

Having thus shown unto self the various Mudras as Sangka, Chakra, Gadā etc. and meditated on self known as Shridhara, the holder of conch-shell, discus and club a worshipper should adore the deity in the mystic diagram Sastika and others. He should first of all adore the seat of the god of gods, the holder of Shrānga with the following mantram, O Mahādeva. Hear them, O Shankara.

Om, O presiding deity of the seat of Sridhara, come here. Om, salutation unto the entire family of the presiding deity of the seat of Achyuta.

Om salutation unto Dhātri, Om salutation unto Vidhātri. Om salutation unto Gangā. Om salutation unto Yamunā. Om salutation unto the Adhāra Saktis. Om salutation unto the tortoise. Om salutation unto Ananta. Om salutation unto the earth. Om salutation unto religion. Om salutation unto knowledge. Om salutation unto Vairagya (the spirit of disassociation from the world). Om salutation unto prosperity. Om salutation unto irreligion. Om salutation unto ignorance. Om salutation unto worldliness. Om salutation unto poverty. Om salutation unto Skanda. Om salutation unto Neela. Om salutation unto the lotus. Om salutation unto Vimalā. Om salutation unto Utkarshini. Om salutation unto Jnānā. Om salutation unto Kriyā. Om salutation unto Yogin. Om salutation unto Putrā. Om salutation unto Prarhā. Om salutation unto Satyā. Om salutation unto Ishānā. Om salutation unto Anugraha. Having worshipped them, O Rudra and invoked Hari a greatly wise worshipper should adore him with these mantrams destructive of all sins.

They are:—Om, Hrim, salutation unto Shridhara, Trailokyamohana and Vishnu.

Om, salutation unto Shree. Om, shrām, salutation unto the heart. Om, Shrim, salutation unto the head. Om, Shrum, salutation unto Sīkhā (the tuft of hair on the head). Om, Shraim, salutation unto the coat of mail. Om, Shroum, salutation unto the three eyes. Om, Shras, salutation unto the weapon. Om, salutation unto the conch-shell. Om, salutation unto the lotus. Om salutation unto the discus. Om, salutation unto the club. Om, salutation unto the mystic mark Srivatsa. Om salutation unto the jem Koustava. Om salutation unto the garland of [forest flowers. Om, salutation unto the yellow raiment. Om, salutation unto Brahmā. Om, salutation unto Nārada. Om, salutation unto the preceptors. Om, salutation unto Indra. Om, salutation unto Agni. Om, salutation unto Yama. Om, salutation unto Nirhita. Om, salutation unto Varuna. Om, salutation unto Vāyu. Om, salutation unto Sema. Om, salutation unto Ishāna. Om, salutation unto Ananta. Om, salutation unto Brahman. Om, salutation unto Sattwa. Om, salutation unto Rajas. Om, salutation unto Viswakshena.

Then he should dedicate raiments, sacred thread, scents, flowers, incense, lamps and food and then circumambulate the deity. Having dedicated them with great Mantrams he should recite the mantram. Having recited it one hundred and eight times he should dedicate it. Then for a moment he should meditate on the deity stationed in his heart, pure like crystal, effulgent like a koti of suns, of a delightful countenance, gentle, adorned with shining ear-rings, crown, beautiful limbs and a garland of forest flowers. A learned worshipper should think of Shridhara in his own form as identical with Para Brahma. With the following hymn he should chant the glories of the great Ishwara.

Salutation unto the deity the abode of Shree. Salutation unto the lord of Shree. Salutation unto Shridhara with the

Shrāṅga bow, unto the giver of prosperity. Salutation again and again unto the dearest lord of Shree of a quiescent soul, unto Shriman. Salutation unto the abode of Shri mountain, unto him who does us good. Salutation again and again unto the mass of spiritual well-being. Salutation again and again unto Shrikara. Salutation again and again unto him who is worthy of adoration and being taken refuge with.

Having thus chanted the hymn, bowed unto him the worshipper should perform the Visarjana (the life-destroying rite) of the god of gods.

O Rudra, I have thus described the adoration of the great Vishnu. He, who does it with great reverential faith, attains to the great station. He, who reads this chapter describing the adoration of Vishnu, has all his sins washed off, and attains to the exalted station of Vishnu.



CHAPTER XXXI.

RUDRA said :—O lord, do thou again describe unto me the adoration of the lord of the universe by which I may cross over the most difficult ocean of Samsara (transmigatory series.)

HARI said :—O bull-emblemmed deity, hear, O great one, I will describe the adoration of the Lord Vishnu which yeilds the most auspicious emancipation and enjoyment.

Having bathed and performed the rite of Sandhyā a worshipper should enter the sacrificial room. Having washed hands and feet and rinsed his mouth particularly he should assign the words of the principal mantram to his hand. Hear, hear, O Rudra, I will describe the principal mantram of the deity.

Om, Shrim, Hrim, salutation unto Shridhara Vishnu.

This is the mantram of the Lord Vishnu, the king of the celestials. It destroys all diseases, counteracts the evil influence of the planets, dissipates all sins and gives enjoyment and emancipation. A learned worshipper should then make the assignment of the limbs:

Om, Ham, salutation unto the heart. **Om, Him**, salutation unto the head, **Swāhā**. **Om, Hum**, salutation unto the tuft of hair, **Vashat**. **Om, Haim**, salutation unto the coat of mail, **Hum**. **Om, Houm**, salutation unto the three eyes, **Voushat**. **Om, has**, salutation unto the weapon, **phat**.

I have thus described unto thee the mantram of the powerful Vishnu. Having performed *Nyāsa* (assignment of mantrams) a self-controlled worshipper should make *Mudras*. He should then meditate on the great Vishnu—Hari, white as the moon or a Kunda flower, holding conch-shell and discus, bearing the mystic mark of *Srivatsa* and the *Koustava* gem and adorned with the garland of forest flowers—the great *Ishwar* bedecked with a jewelled necklace and a crown. Having meditated “I am Vishnu” he should perform the purificatory rite. With the mantrams *yam*, *Ksham* and *Ram* he should [mentally] harden and form an egg and then cut it with *Pranava*. Then, O bull-embled deity, thinking of the form as described before he should make the worship of self with sacred sweet-scented flowers. Then invoking spirit unto all the deities seated there he should worship them with mantrams. Hear them, O *Mahādeva*! O *Shankara*.

O ye deities! come to the seat of Vishnu. **Om**, salutation unto the entire family of *Achyuta*. **Om**, salutation unto *Dhatra*. **Om**, salutation unto *Vidhatra*. **Om**, salutation unto the Ganges. **Om**, salutation unto *Yamunā*. **Om**, salutation unto *Sankha Nidhi*. **Om**, salutation unto the *Nidhi*, *lotus*. **Om**, salutation unto *Chanda*. **Om**, salutation unto *Prachanda*. **Om**, salutation unto the presiding goddess of

the gate. 'Om, salutation unto the Adhāra Sakti. Om, salutation unto the tortoise. Om, salutation unto Ananta. Om, salutation unto Shree. Om, salutation unto Dharma. Om, salutation unto knowledge. Om, salutation unto the spirit of disassociation from the world. Om, salutation unto religion. Om, salutation unto worldliness. Om salutation unto poverty. Om, salutation unto Sattwa. Om, salutation unto Rajas. Om, salutation unto Tamas. Om, salutation unto Skanda. Om, salutation unto Neela. Om, salutation unto the lotus. Om, salutation unto the solar disc. Om, salutation unto the lunar disc.' Om, salutation unto the orb of fire. Om, salutation unto Vinata. Om, salutation unto Utkarshini. Om, salutation unto knowledge. Om, salutation unto action. 'Om, salutation unto disease. Om, salutation unto Prarhā. Om, salutation unto Satya. Om, salutation unto Ishāna. Om, salutation unto Anugraha.

With these mantrams and scented flowers these deities should be adored. Thereupon having worshipped Vishnu, the author of creation and destruction and invoked his spirit in the mystic diagram, O Rudra, the worshipper should worship the great Ishwara. O Rudra, this religions rite of Vishnu destroys all sins. He should first of all make assignment of mantrams in self and the deity. He should then show Mudra and afterwards offer Arghya. Then he should bathe the deity and next offer raiments and water for rinsing the mouth. Next he should present scented flowers, incense, lights and charu. Then circumambulating the idol and reciting the name he should dedicate it to him. A worshipper should also adore his limbs with other mantrams. Know this to be the principal mantram of the deity. Hear, O three-eyed deity, I will now describe the other mantrams.

Om, Ham, salutation unto the heart. Om, Him, salutation unto the head. Om. Hum, salutation unto the tuft of hair. Om, Haim, salutation unto the coat of mail. Om, Houm, salutation unto the three eyes. Om, Has, salutation unto the

weapon. Om, salutation unto Shree. Om, salutation unto the conch-shell. Om, salutation unto the lotus. Om, salutation unto the discus. Om, salutation unto the club. Om, salutation unto the mystic mark Srivatsa. Om, salutation unto the jewel Koustava. Om, salutation unto the garland of forest flowers. Om, salutation unto the yellow raiment. Om, salutation unto the sword. Om, salutation unto the mace. Om, salutation unto the noose. Om salutation unto the hook. Om, salutation unto the Shrānga bow. Om, salutation unto the arrow. Om, salutation unto Brahmā. Om, salutation unto Nārada. Om, salutation unto all the Siddhas. Om salutation unto Bhagavan. Om, salutation unto the preceptor. Om, salutation unto the great preceptor. Om, salutation unto Indra, the king of the celestials, his carrier and entire family. Om, salutation unto Agni, the king of fire, his carrier and the entire family. Om, salutation unto Yama, the king of the dead, his carrier and the entire family. Om, salutation unto Nirhiti, the king of Rakshas, his carrier and the entire family. Om, salutation unto Varuna, the king of waters, his carrier and the entire family. Om, salutation unto Vayu, the king of vital airs, his carrier and the entire family. Om, salutation unto Ishāna, the king of learning, his carrier and the entire family. Om, salutation unto Ananta, the king of serpents, his carrier and the entire family. Om, salutation unto Brahmā, the lord of creation, his carrier and the entire family. Om, unto thunder-bolt, Hum, phat, salutation. Om, unto Sakti, hum, phat, salutation. Om, unto rod, hum, phat, salutation. Om unto the sword, hum, phat, salutation. Om, unto the noose, hum, phat, salutation. Om unto the standard, hum, phat, salutation. Om, unto the club, hum, phat, salutation. Om unto the trident, hum, phat, salutation. Om, unto the discus, hum, phat, salutation. Om, Voum, salutation unto Vishwakṣena.

With these mantrams, O Mahādeya, his attendants and

paraphernalia should be adored by men. Having also the great Vishnu, identical with Brahman he should chant the glories of the great undecaying Atman, with the following hymn.

Salutation unto the powerful lord Vishnu, the god of gods. Salutation unto Vishnu, unto Vāsudeva, the author of creation. Salutation unto Grasishnu who lies at the time of universal dissolution. Salutation unto the lord of celestials and sacrifice. Salutation unto Vishnu, the lord of Munis and Yakshas. Salutation unto the great Jishnu, the lord of all gods and present every where. Salutation again and again unto the lord of all adored of Brahmā, Rudra and Indra. Salutation unto the lord of the world who encompasses the well-being of all creatures, who protects all, who creates all, who destroys the wicked, who gives boons, who is of a quiescent soul, who is worthy of adoration, who is worthy of taking refuge with, who is manifest in his own form and who gives religious profit, worldly profit and desire.

Having thus chanted his glories the worshipper should meditate on the undecaying Brahman in his heart and should thus adore Vishnu, O Shankara, with the principal mantram. The man, who recites this principal mantram, goes to Hari. O Rudra, I have thus described unto thee, the most excellent theme of Vishnu, mysterious, highly secret and yielding emancipation and enjoyment. The learned person, devoted to Vishnu, who reads this, listens to it or makes others listen to it, goes to the region of Vishnu.

CHAPTER XXXII.

MAHESHWARA said :—O holder of conch-shell, discus and club, do thou describe the adoration of five Tattwas* by knowing which discriminately a man attains to the most exalted station.

Hari said :—O Shankara ! O thou of good vows ! I will describe the adoration of five Tattwas, which yeilds auspiciousness and is itself auspicious, heavenly, secret, great and yeilds all desired-for objects. Do thou listen to this most sacred subject, O Mahādeva, which destroys Kali.

Vāsudeva is one, undecaying, peaceful, the great soul, eternal, unstained. O god, by his Māyā (illusive power) Hari exists in five forms, viz. as Vishnu who favours the creation and destroys the wicked, as Vāsudeva, Sangkarshana, Pradyumna and Aniruddha. In his own form Nārāyana exists as five. O bull-emblem'd deity, listen to the mantrams expressive of these five forms.

Om, am, salutation unto Vāsudeva. Om, ām, salutation unto Sankarshana. Om, am, salutation unto Pradyumna. Om, salutation unto Aniruddha. Om, salutation unto Nārāyana.

I have thus related the five mantrams expressive of the five deities. They are destructive of all sins and diseases and are holy. I will now describe the most auspicious adoration of the five Tattwas—the religious prescription and the mantras involved therein, O Shankara.

A worshipper should first of all bathe and then perform the Sandhya rite. Then entering the temple of worship he should wash his head, rinse his mouth and then sit in a *baddha* posture. Then with the mantram "Am, Kshroum, Ram"

* Five Tantrik ingredients worship.

the purificatory rite of all the articles should be performed. Then hardening the ordinary article he should make an egg. And then dividing it he should meditate on the great Ishwara in it—Vāsudeva, the lord of the universe clad in a silk raiment, effulgent like a thousand suns and wearing shining Kundalas. Then in the lotus of the heart he should meditate on the great Ishwara. Then he should meditate on the lordly deity Sangkarshana, his own self, Pradyumna, Aniruddha, Narāyana and all the celestials headed by Indra, all originating from the god of gods. Then he should make assignment of two hands. Then with the mantrams for limbs he should perform the Anganyāsa called Vyāpaka, O Mahādeva. Listen to these mantrams, O thou of firm vows. Om, ām, salutation unto the heart. Om, Im, salutation unto the head. Om, um, salutation unto the tuft of hair. Om, Em, salutation unto the coat of mail. Om, Oum, salutation unto the three eyes. Om, as, salutation unto the weapon, phat.

Om, salutation unto the entire family of Achyuta. Om, salutation unto Dhātri. Om salutation unto Vidhātri. Om, salutation unto the Adhāra Sakti. Om, salutation unto the tortoise. Om, salutation unto Ananta. Om, salutation unto the earth. Om, salutation unto knowledge. Om, salutation unto the spirit of disassociation from the world. Om, salutation unto prosperity. Om, salutation unto irreligion. Om, salutation unto ignorance. Om, salutation unto poverty. Om, salutation unto the solar disc. Om, salutation unto the lunar disc. Om, salutation unto the orb of fire. Om, salutation unto Vāsudeva, the great Brahman, Shiva in the form of fire, extending all over, the presiding lord of all the celestials. Om, salutation unto Panchajanya. Om, salutation unto Sudarshana. Om, salutation unto the club. Om, salutation unto the lotus. Om, salutation unto Shree. Om, salutation unto Kriyā (action). Om, salutation unto Pushti (nourishment). Om, salutation unto Sakti (energy). Om,

salutation unto Priti (affection). Om, salutation unto Indra. Om, salutation unto Agni. Om, salutation unto Yama. Om, salutation unto Nairita. Om, salutation unto Varuna. Om, salutation unto Vāyu. Om, salutation unto Ishāna. Om, salutation unto Ananta. Om, salutation unto Brahmā. Om, salutation unto Vishwakṣena. Om, salutation unto the lotus.

O Rudra! I have thus described to thee all the mantrams. The adoration should be offered in the mystic diagram of Sastika and others. Having made the assignment of limbs the worshipper should show all the Mudras. Having meditated as the self, Vāsudeva and the Great Ishwara a man should first worship the seat and then invoke the spirit. O bull-emblem'd deity, Dhātri and Vidhātri should be adored in the door. O Shankara, before the image of Vāsudeva a person should adore that of Gaṛuda. He should adore in the middle of the diagram [all his paraphernalia] beginning with the conch-shell and ending with the lotus. In the east [the presiding gods of] religion, knowledge, the spirit of disassociation from the world and prosperity [should be adored.] In the south-east pitha corners he should adore the four deities of irreligion &c. In the petals of the eastern side Sangkarshana and other deities should be adored. A person should adore the Lord Vāsudeva in the pericarp. In the north-east and other corners Panchajanya and other weapons should be adored. O Shankara, on the eastern side of the god of gods all his Saktis should be adored. In the eastern and other sides Indra and other guardian deities of the world should be adored. A good worshipper should adore the serpent downwards and Brahman upwards. O Shankara, thou shouldst thus learn of the positions in the mystic diagram. O Shankara, having invoked the spirit of the deity in the mystic diagram, performed Nyāsa and displayed Mudras a worshipper should dedicate, with the principal mantram, water for washing feet and other ingredients. He should then, O Shankara, bathe him, offer

raiment, water for rinsing mouth, salutation, and circumambulation. Then he should recite the name with the principal mantram and dedicate it. Then recollecting Vāsudeva he should recite afterwards the following hymn.

Om, salutation unto Vāsudeva. Salutation unto Sangkarshana. Salutation unto the first deity Pradyumna. Salutation unto Aniruddha. Salutation unto Nārāyana. Salutation unto the lord of men. Salutation unto him who is adored by men, whose glories are described and sung by them, and who gives boons. Salutation unto the ancient who is without beginning and destruction. Salutation unto the lord of Brahma who is the agent of creation and destruction. Salutation unto him who is known in the Vedas and who is the holder of conch-shell and discus. Salutation unto the lord of celestials who saves all from the sins of Kali. Salutation unto him who cuts the tree of Samsāra (transmigratory series) and snaps Māyā (illusion). Salutation unto him of manifold forms, who is identical with all the sacred shrines and the three gunas (qualities). Salutation unto him of the form of Brahmā and Vishnu, who is the giver of salvation. Salutation unto the road of emancipation, unto religion and renunciation. Salutation unto him identical with Para Brahman and who gives all desired-for objects. Do thou save me who am immersed in the dreadful deep of Samsāra. O lord of celestials! O lord of the universe! save thee there is no other saviour. I seek refuge with thee, O Vishnu! O thou omnipresent! By giving me the lamp of knowledge, do thou make me freed of ignorance.

This is the hymn of the king of gods destructive of all sorts of afflictions. {Having chanted his glories with other Vedic hymns, O blue-throated deity! a man should meditate in his heart on Vishnu with the five Tattwas. Afterwards he should throw away the image of the deity. Thus, O Shankara, the most excellent adoration of Vāsudeva is described which yields all desired-for objects. By

offering this adoration a man becomes successful in all his objects. The man, who reads this adoration of the five Tattwas, who listens to it or makes others listen to it, repairs to the region of Vishnu.



CHAPTER XXXIII.



RUDRA said :—O holder of conch-shell and mace, do thou describe unto me the adoration Sudarshana.

Hari said :—O bull-embled deity, listen to the adoration of the discus Sudarshana. A man should first of all bathe and then adore Hari. And afterwards he should perform the rite of Nyāsa with the principal mantram. Listen to the principal mantram.

Om, Sahasram, Hum, Phat, Namas. This mantram destroys all wicked beings. A man should meditate on the deity Sudarshana in the pure and auspicious lotus of the heart. O Hara, then invoking, according to the mantram described before, the deity of gentle form, adorned with a crown and holding conch-shell, discus, club and lotus, in the mystic diagram he should worship him, O Meheshawara, with scents, flowers and other ingredients. Having adored him a man should recite the mantram one hundred and eight times. O Rudra! he, who makes this most excellent adoration of the discus, attains, freed of all diseases, the region of Vishnu. Afterwards he should recite the following hymn destructive of all ailments.

Salutation unto Sudarshana, effulgent like a thousand suns, lighted up with a garland of flames, having a thousand blades for eyes, the destroyer of all wicked beings, the grinder of all sins. Salutation unto Suchakra, Vichakra, the

river of all mantras, the originator of all, the protector of the universe and the destroyer of the same, the protector of the worlds and the slayer of the wicked Asuras. Salutation unto him of a terrific form, unto him of a gentle form, unto Chanda, unto him of the form of an eye, unto him who dissipates the fear of Samsara. Salutation unto Shiva, the breaker of the bone of Mâyā. Salutation unto him of the form of a planet and the lord of planets. Salutation unto Kāla, death and Bhima. Salutation unto him who shows favour unto his votaries and protects them. Salutation, again and again unto the form of Vishnu, unto him of a dispassionate mind, unto the holder of weapons, unto the weapon of Vishnu and unto discus. Thus the highly sacred hymn of Vishnu is described. He, who reads it with great reverential faith, goes to the region of Vishnu. O Rudra! the self-controlled man, who reads this prescription of the adoration of the discus, reduces his sins to ashes and reaches the region of Vishnu.

—:o:—

CHAPTER XXXIV.

RUDRA said:—O Hrishikesia! O holder of club! describe again unto me the adoration of the deity. I am not satiated with listening to thy account of adoration.

Hari said:—I will describe unto thee the adoration of the deity Hayagriva. Listen to it, O lord of the universe, by which Vishnu is pleased. O Mahādeva! O Shankara! listen. I will describe first the highly sacred principal mantram of Hayagriva.

Om, Houm, Kshroum, salutation unto the head (Shirase Namas) Om.

This mantram, consisting of nine letters, gives all sorts of learning. O Mahādeva, O bull-emblemed deity, listen to its limbs.

Om, Kshrām, salutation unto the heart. Om, Hrim, salutation unto the head, Swāhā. Shiras, Proktam, Kshrum, Vashat. O bull-emblemed deity, the deity's tuft of hair should be known as being added with Om.

Om, Kshrim, unto the coat of mail, Hum. This is described as the mantram for the coat of mail. Om Kshroum, unto the three eyes, Voushat. This is the mantram described for the eye. Om, Has, unto the weapon, phat. This is the mantram for the weapon of the deity.

Hear, I will describe the prescription of the adoration. Having bathed first of all and then rinsed his mouth a worshipper should enter into the room of adoration. Entering there he should duly perform the rite of Soshana.

With the mantram Yam, Kshroum, Ram, Lam, he should harden and create an egg, and then cut it open with Om. In the egg he should meditate on the self as Hayagriva, white-hued like a conch-shell, Kunda flower or the moon, effulgent like silver, four-armed, holding conch-shell, discus, club and lotus, bedecked with a garland of forest flowers, of a beautiful mouth and cheeks and clad in a yellow raiment.

Having meditated on this Great Deity along with other gods with the mantram for limbs he should perform the rite of Nyāsa with the principal mantram. He should then make Sangka, Padma and other Mudras. Then, O Shankara, with the principal mantram, he should meditate on and adore Vishnu. O Rudra, he should then invoke the presiding gods, of the seat of the Deity.

Om, O ye gods, come to the seat of Hayagriva. Having invoked them in the mystic diagram of Sastika and others he should adore them. O bull-emblemed deity, the adoration of Dhātā and Vidhātā should be offered in the door, [with the mantram] "Salutation unto Achyuta with his

entire family." This worship should be offered in the middle of the diagram. He should adore Gangā in the door. In the fore part, Yamunā, Mahadevi, Sangka and Padma Nidhis and the Adhāra Saktis should be adored. O Mahādeva, he should next worship the tortoise and then Ananta, Earth, religion and knowledge. In the south-east corner he should adore the spirit of disassociation from the world and prosperity. In the east he should adore irreligion, ignorance, worldliness and poverty. He should adore the qualities Sattwa, Rajas and Tamas in the middle of the diagram. He should also adore there Nanda, Nāla and the lotus. The orbs of the sun, the moon and fire, O Rudra, should also be adored in the centre of the diagram. O bull-emblomed deity, Vimolotkarshini, Jnāna, Kriyā, Yoga, Prarhi, Satya, Ishāna, Anugrahā—these Saktis should be adored in the eastern petals and Vimalā and others in the pericarp. Anugrahas should be adored by men seeking well-being. With the mantrams formed of their names in the dative form beginning with Pranava and ending with Namas the worshipper, O Mahādeva, should adore the seat. The most auspicious adoration of the seat should be made with the offerings of bathing water, scents, flowers, incense, lamps and edibles.

I have thus described the prescription, O Hara. He should next invoke the deity, Hayagriva, the king of the celestials. He should think of his arrival through the left nostril. The invocation rite of the god of gods, the holder of conch-shell, should be performed, O Shankara, with the principal mantram. Having invoked his spirit in the mystic diagram a careful worshipper should perform the rite of Nyāsa. Having performed the Nyāsa he should meditate on the Great Ishwara as being stationed there—the great deity Haya griva, adored of the celestials and Asuras. Having meditated on the undecaying Vishnu accompanied by Indra and other guardian deities of the quarters he should make the Mudra Sangka, Chakra and others. He should next offer unto

Vishnu water for washing feet, Arghya and water for rinsing mouth. Then he should bathe the changeless, lotus-navelled deity. Having duly placed the image of the deity, he should first dedicate to him, raiment, O bull-emblem'd deity, then water for rinsing mouth and sacred thread. Thereupon in the mystic diagram, O Rudra, he should meditate on the Great Ishwara. Having meditated on him, O Shankara, he should again offer unto him water for washing feet and other articles. He should offer these with the principal mantram, O Shankara.

With mantram "Om, Kshām, salutation unto the heart" he should adore the heart. With the mantram "Om, Kshim, salutation unto the head," he should adore the head. With the mantram "Om, Kshum, salutation unto the tuft of hair," he should adore Shikhā. With the mantram "Om, Ksham, salutation unto the coat of mail," he should adore the coat of mail. With the mantram "Om, Kshoum, salutation unto the eye" he should adore the eye. With the mantram "Om, Kshas, salutation unto the weapon" he should adore the weapon.

In the eastern and other sides he should adore the heart, the head, the tuft of hair and the coat of mail. O Rudra, in the corner of the diagram he should adore the weapon and the eye in the centre. In the eastern side he should adore the conch-shell, the lotus, the discus and the club. O Rudra, again in the eastern side with those mantrams describing their names, he should adore the sword, mace, noose, and the bow with the arrows. O Rudra, he should next adore in the east, the mystic mark Srivatsa, Koustava, garland, the sacred yellow raiment as well as the holder of conch-shell, discus and club. He should next adore Brahmā, Nārada, Siddhas, the great preceptor, the shoes of the preceptor, those of the great preceptor, Indra, his carrier and the entire family, Agni, Yama, Nirhiti, Varuna, Vāyu, Soma, Ishana, and Nagas, from the east upwards, O bull-emblem'd deity. He should next adore thunderbolt,

Sakti, rod, sword, noose, standard, club, trident, discus, lotus and other weapons. In the north-east corner he should worship Vishwaksena, with these mantrams beginning with Om and ending with Namas (salutation) O bull-emblem-ed deity. O Mahādeva, O bull-emblem-ed deity, adoration of the deity Ananta should be made with the principal mantram. He should next offer scents, flowers, incense, lamps, and edibles. He should circumambulate the deity, bow unto him and recite his name. With the following hymn beginning with om he should chant his glories, O bull-emblem-ed deity.

Om, Namas, salutation unto Hayasira, the master of learning. Salutation again and again unto him of the form of learning, and the giver of the same. Salutation unto the deity of a quiescent soul, identical with three gunas, the destroyer of the celestials and Asuras and of all wicked beings. Salutation unto him of the form of Brahman, the lord of all the worlds. Salutation unto him adored of Ishwara, the holder of conch-shell and discus. Salutation unto the first cause, who is self-controlled, devoted to the well-being of all creatures, invested with three gunas, devoid of them, identical with Brahmā and Vishnu, the creator, destroyer, the king of the celestials and present everywhere.

Having recited this hymn, O Rudra, a worshipper should meditate in his pure lotus of the heart, on the god of gods, the holder of conch-shell, discus and club, effulgent like a Koti suns, perfectly beautiful—Hayagriva, the undecaying impersonal self. O Shankara, I have thus described unto thee the adoration of Hyagriva. He, who reads it with great reverence, attains to the most exalted station.



CHAPTER XXXV.

HARI said :—I will now describe the nyāsa and the metre of Gāyatri. Vishwamitra is the Rishi thereof and Savita (the Sun) is the god. She has Brahman for her head, Rudra for the flame and is stationed in the heart of Vishnu. She has application for her one eye and is born in the race of Kātyāna. She is known as having the three worlds for her feet and is placed in the belly of the earth. It consists of three words and eight letters and again of four words and six letters. The one of three words should be used for the purposes of recitation and that of four words for the purposes of adoration. In the rites of Nyāsa, recitation, meditation, adoration and fire a worshipper should daily use Gayatri destructive of all sins. One should assign it to the toes of the feet, insteps, knee-joints, organ of excretion, scrotum, tubes, navel, belly, breast, heart, throat, mouth, palate, eyes, eye-brows, forehead, in the east, south, north, west and head. The color of sapphire, the color of fire, yellow, dark-blue, twany-colour, that of white, that of lightning, dark, crimson, that of conch-shell, grey, that of wine, and sun [constitute it]. All articles which he touches with his hands or sees with his eyes become purified. There is nothing superior to Gayatri.

CHAPTER XXXVI.

HARI said :—Hear, O Rudra, I will now describe the rites of Sandhyā which destroy all sins. Having practised Prānāyāma, (suppression of vital airs), thrice the worshipper

should bathe at the period of conjunction. That process of Yoga is called Prāṇāyāma in which a man, having controlled his vital breath, reads thrice the Gayatri with Pranava and Vyārhriti.* By the yogic process of Prāṇāyama a twice-born one destroys the impurities of the mind, speech and body and therefore practises it during all hours of the day. Then reciting the mantram "Sayam Agni (fire in the evening)" as well as "Prāta Surya (the sun in the morning)" he should drink water. Then duly touching water in the noon and by reciting the Rik "Apoḥista" he should rub his body with the water of Kuṣa blades. Then adding to this mantram Pranava he should sprinkle water at every step. With nine he should destroy the nine-fold impurities originating from Rajas (darkness), Tamas (ignorance), Moha (stupefaction), from waking state, dreaming state and that of dreamless sleep, those originating from speech, mind and action. Taking up water in his two palms and reciting [the Gayatri] he should throw it quickly thrice, six, eight or twelve times. It destroys all sins. He should stand facing the sun and recite it. It destroys immediately all sins which a man commits day and night. Sitting in the west he should recite the first Sandhya—the Gayatri, consisting of the great Vyārhriti and Pranava. Gayatri destroys sins committed before in ten or a hundred births, and in three or a thousand yugas (cycles). Gayatri is crimson-coloured and Savitri is white-hued and Saraswati is dark-blue. These are called the three Sandhyas. Having assigned the letters *Om*, *bhur* to the heart he should assign *Om*, *bhuvā* to the head and *Om*, *Shvar* to the tuft of hair on the head. A learned man should assign the first word of the Gayatri to the coat of mail, the second to the eyes, the third to the limbs and the fourth to every where. Having made this assignment at the

* A mystical word or sound as *Om*, *Svar*, *Bhuvā*, etc., which commence the daily prayers of the Brahmin.

period of junction he should recite the mother of the Vedas. This Gayatri consists of three padas and is identical with Brahma, Vishnu and Maheshwara. Having learnt its application, saintly author and verse one should begin its recitation. Being shorn of all forms of sins he repairs to the region of Brahma.

—:0:—

CHAPTER XXXVII.

HARI said:—The great goddess Gāyatri gives enjoyment and emancipation. He who recites it has even mighty iniquities dissipated. I will now describe the Gayatri Kalpa which yields enjoyment and emancipation. Having recited it one thousand and eight times or one hundred and eight times at three periods of junction one repairs to the region of Brahma. Then after reciting it a hundred times he should drink water. Having invoked the spirit of the goddess having twelve names who destroys all sins at the period of conjunction he should adore her, with her own mantram “Bhur, Bhuvas, Swas.

Om, salutation unto Gayatri. Om, salutation unto Savitri. Om, salutation unto Saraswati, unto the mother of the Vedas, Sangkriti, Brahmani and Koushiki. He should assign the mantram “Bhur, Bhuvas” to Sādhyā, having a thousand eyes, who accomplishes all objects. With the mantram “Swar” he should offer unto fire, one thousand and eight or one hundred and eight times, sacrificial twig, butter and Havi. He should make all these oblations for attaining success in religious rites, personal undertakings and all other works. Having adored an image, made of sandal wood or gold, recited the name a lac of times, lived

on water, roots and fruits and performed two Ayutas of Homas a person attains to all desired-for objects. O goddess, ordered by Brahma, do thou, at thy pleasure, repair to the land situated on the northern summit.

CHAPTER XXXVIII.

HARI said:—A worshipper should adore Durgā in a Navami and other days with the mantram:—"Hrim, O Durga! Protect me, O mother, O foremost of mothers, O thou who dost grant all desired for objects. Being gratified with this offering do thou give me all desired-for objects. Gouri, Kāli, Umā, Durga, Bhadrā, Kanti, Saraswati, Mangala Vijaya, Lakshmi, Shiva, Nārāyani—he who adores all these in order beginning with the third day of the dark or light fortnight, does not suffer from separation. He should then meditate, with mantrams, on her having eighteen arms, on Khetapa, hell, mirror, the fore-finger, bow, standard, axe damaru (a small drum), noose, Shakti, mace, dart, skull, goad made of adamant, arrow, a discus and probe. I will now describe the recitation of the names of the auspicious goddess.

Om, salutation unto the auspicious goddess Chāmundā, living in the cremation ground, having a skull in her hand, seated on the back of a huge goblin, having a garland of huge conveyances, the night of death, encircled by a number of Ganas, having a huge mouth and many arms, armed with a bell, a small drum and Kinkini and laughing aloud with the sound of *Kilikili*, Hum. [Salutation unto her], making enough of loud sound, having her body covered all over with

the skin of an elephant, as well as blood and flesh, having a tongue hanging down, a great Rakshasi, having hideous teeth, laughing aloud, effulgent like lightning, having terrific eyes. Hili, Hili, do thou put thy tongue into thy mouth. Hum, salutation unto thy tongue Trini, O thou having a face covered with frowns, O thou having an auspicious seat, wearing a garland of skulls, (around the neck), braided locks, crown and the moon (on the head) and laughing aloud *Kili Kili*. Hum, Hum, O thou having terrific teeth, O thou who dost dissipate all obstacles, do thou make me accomplish this work, Do it! Do it! Kaha! Kaha! do thou make me enter with the goad. Vanga! Vanga! make me tremble! make me tremble. Go! Go! guide me! guide me! O thou fond of blood, flesh and wine, kill, kill, grind, cut, cut strike, strike, make my body strong as an adamant. Destroy all the wicked beings of the three worlds. Make me possess every thing that is taken or not taken. Make me walk! Make me walk. Dance! Dance! Bind! Bind! Jump! O thou having eyes entered into sockets! O thou having hairs tied up! O thou having the face of an Uluka! O thou wearing a garland of hands! burn, burn, rot, rot, take, take, make me enter this mystic diagram. Make me possessed by the energies of Brahma, Vishnu, Rishi and Rudra. Kili, Kili, Khili, Khili, Mili, Mili, Chili, Chili, O thou having a good appearance! O thou having thy body encircled by a black serpent! O thou having all the planets in thee! O thou having elongated lips! O thou having a nose sunk between the two eye-brows! O thou having a grim face! O thou, having twany coloured braids! O Brāhmi! break, break, burn, burn. O thou having a death-like face! Khala, Khala, strike down strike down. O thou having red shot eyes, roll them, strike, strike the ground. Take, take, open up your eyes, open Break, break feet, take, take. Display, display, the Mudras Hum, Ham, phat, rive, rive, cut asunder with the trident. Kill, kill with the trident, strike, strike with the rod. Cut,

the skin of an elephant, as well as blood and flesh, having a tongue hanging down, a great Rakshasi, having hideous teeth, laughing aloud, effulgent like lightning, having terrific eyes. Hili, Hili, do thou put thy tongue into thy mouth. Hum, salutation unto thy tongue Trini, O thou having a face covered with frowns, O thou having an auspicious seat, wearing a garland of skulls, (around the neck), braided locks, crown and the moon (on the head) and laughing aloud *Kili Kili*. Hum, Hum, O thou having terrific teeth, O thou who dost dissipate all obstacles, do thou make me accomplish this work, Do it! Do it! Kaha! Kaha! do thou make me enter with the goad. Vanga! Vanga! make me tremble! make me tremble. Go! Go! guide me! guide me! O thou fond of blood, flesh and wine, kill, kill, grind, cut, cut strike, strike, make my body strong as an adamant. Destroy all the wicked beings of the three worlds. Make me possess every thing that is taken or not taken. Make me walk! Make me walk. Dance! Dance! Bind! Bind! Jump! O thou having eyes entered into sockets! O thou having hairs tied up! O thou having the face of an Uluka! O thou wearing a garland of hands! burn, burn, rot, rot, take, take, make me enter this mystic diagram. Make me possessed by the energies of Brahma, Vishnu, Rishi and Rudra. Kili, Kili, Khili, Khili, Mili, Mili, Chili, Chili, O thou having a good appearance! O thou having thy body encircled by a black serpent! O thou having all the planets in thee! O thou having elongated lips! O thou having a nose sunk between the two eye-brows! O thou having a grim face! O thou, having twany coloured braids! O Brāhmi! break, break, burn, burn. O thou having a death-like face! Khala, Khala, strike down, strike down. O thou having red shot eyes, roll them, strike, strike the ground. Take, take, open up your eyes, open Break, break feet, take, take. Display, display, the Mudras Hum, Ham, phat, rive, rive, cut asunder with the trident. Kill, kill with the trident, strike, strike with the rod. Cut,

cut, with the Sakti; 'wound, wound with discus. Bit, bit, with the teeth. Strike with a stick. Strike, strike with the goad. Take, take the head suffering from fever coming every day, every second day, every third day and every fourth day. Release me, release me from the she goblins, Skandas and evil stars. Lana, Lana, raise up, raise up the earth. Strike down, strike down. Take, take Brahman. Come come, Māheswhari. Come, come, Koumāri. Come, come, Vārāhi, come, come, Aindri. Come, Come, Chamundā. Come, come, Vaishnavi. Come, Come, Nārasimhi. Come, come, Shivaduti. Come, come, Kapālini. Come, come, Revati. Come, come, Sushkarevati. Come, come, Akāsha Revati. Come come, O thou ranging on the mount Himalaya. Come, Come O thou ranging on the mount Kailāsha. Come, come, cut open this great mantram. Kili, Kili, O thou having Vimva-like lips, O thou of a dreadful form, O Chamundā, O thou originating from the anger of Rudra, ¹P¹ thou who dost destroy the Asuras and range in the sky, bind, bind the time with thy noose. Enter, enter into this mystic diagram. Strike, strike, take, take, bind, bind the mouth. Bind the eyes, bind the feet, bind the hands and feet, bind, bind all the evil stars. Bind, bind all the directions. Bind, bind, all the opposite directions. Bind, bind the up and down. Bind, bind with the ashes, drinks, earth and sessamum seeds. Possess, possess, strike, O Chamundā. Kili, Kili, Vichhe, Hum, Phat, Swāhā.

This is the recitation of the Mula mantram consisting of one thousand and eight letters. Each word should be recited eight thousand times. With sessamum seeds mixed with sugar, honey and clarified butter eight thousand Homas should be performed. With human flesh, sugar, honey and clarified butter one should recite a word one thousand and eight times. With sessamum seeds, sugar, honey and clarified butter he should perform one thousand and eight Homas. Or with human flesh, honey, sugar and clarified

butter he should perform all the rites. By throwing water, sessamum seeds and ashes one achieves victory in battle &c.

The goddess should be meditated on as having twenty-eight arms, eighteen arms, twelve arms or four arms. Her two hands are adorned with sword and Kheta, the other two with club and rod, the other two with arrow and bow, the other two with dagger and mace, the other two with conch-shell and bell, the other two with standard and rod, the other two with axe and discus, the other two with a small drum and mirror. The other hands are endued with Sakti, mace, noose, Tomara, drum and Panava. With the other hand she is striking a drum and making a sound. She gives protection, kills the buffalo-faced demon, and rides a lion. Victory unto thee, O queen of ghosts and others encircled by goblins. Save me from thy goblins and accept my sacrifice. Salutation unto thee.

RUDRA said :—O Janarddana, do thou describe, again in brief, the adoration of the deity, the sun, another form of Vishnu, which yields emancipation and enjoyment.

Vāsudeva said :—Hear, O Rudra, I will describe again the adoration of the sun.

Om, salutation unto Ucchaishravas. Om, salutation unto Aruna. Om, salutation unto Dandin. Om, salutation unto Pingalā. O bull-embled deity, these should be adored at the door with the following mantrams.

Om, A, salutation unto the Bhutas. These should be adored inside the mystic diagram—these known as Prabhutāmala.

Om, am, salutation unto Vimalā. Om, am, salutation unto Sārā. Om, am, salutation unto Adhāra. Om, am, salutation unto Paramamukha. These Vimalā and others should be adored in the south-east and other corners.

Om, salutation unto the lotus. Om, salutation unto the pericarp. O Rudra, a worshipper should adore them inside the diagram and in the east and other directions. He should

then adore Dipti and others as well as Sarvatomukhin inside the diagram.

Om, Vam, salutation unto Dipta. Om, Vini, salutation unto Bhadrā. Om, Vaim, salutation unto Jayā. Om, Voux, salutation unto Bibhuti. Om, Vam, salutation Aghorā. Om, Vam, salutation unto Vidyajuta. Om, Vas, salutation unto Vijayā. Om, salutation unto Sarvatomukhi.

Om, salutation unto the seat of the sun. Om, Hram, salutation unto the form of the sun. Om, Ham, Sam, Kham unto Khakhola, Kram, Krim, Sas, Swāhā. Salutation unto the form of the sun.

With this mantram a worshipper should invoke life in the image of the sun, install it, and perform the rite of Sannidhānakan (bringing near). Then with the Sannirodhana mantram he should perform the rite of Sakalikaranam. O Rudra, then he should adore the mudras. He should meditate on the sun, as being of the form of light, of crimson hue, seated on a white lotus, riding a car with one wheel, having two arms and holding a lotus. Listen to the principal mantram.

Om, Hram, Hrim, Sas, salutation unto the sun.

He should next form Padma and Viniva Mudra thrice. Om, am, salutation unto the heart. Om, unto the sun, unto the head, swāhā. Om, As, a, Bhur, Bhuvās, Swas, Jvalini, Shikhai, Vashat. Om, Hum unto the coat of mail. Hum, Om, bhām unto the eyes, Voushat. Om, Vas, unto the weapon, phat. O Hara, a worshipper should adore heart &c. in the south-east, north-east and south-west and the eyes in the north-west corner. In these directions he should adore the white-hued Soma. In the eastern petal, O Rudra, he should adore Sudha. He should adore the yellow-hued preceptor in the southern petal. In the west he should adore the lord of goblins and the white-hued Bhārgava in the north. He should adore the black Shani (Saturn) in the south-west, Rāhu in the north-west, the smoky-coloured

Ketu in the north-east. They should be adored with the following mantrams, O Mahādeva. Hear them, O Shankara.

Om, Som, salutation unto Soma. Om, bum, salutation unto Budha. Om, Vrin, salutation unto Vrihaspati. Om, bham, salutation unto Bhārgava. Om, am, salutation unto Angaraka. Om, sham, salutation unto Shani. Om, Ram, salutation unto Rāhu. Om, Kam, salutation unto Ketu.

Having, with the help of the principal mantram, dedicated unto the Sun, the water for washing feet and then offered earbells, the best of worshippers should display the Dhenu mudra. Having recited the mantram eight thousand times he should dedicate them unto him. In the north-east and other corners, O lord of goblins, he should adore Tejaschanda (the power of the Sun) [with the mantram] "Om, Tejaschandāya, Hum, phat Swadhā, Voushat." O Hara he should next dedicate unto him flowers and Arghya, consisting of plssasum seed, rice, red sandal, scented water, flower and incense. Having placed that vessel on his head and supported it by his knees, he should offer it, with the mantram *Ham* unto the sun, O bull-embled deity. Having adored the Ganas and the preceptors he should worship all the deities.

Om, gam, salutation unto the lord of Ganas. Om, am, salutation unto the preceptors. I have thus described the adoration of the sun. Having offered it one attains to the region of Vishnu

—:O:—

CHAPTER LX.

SANKARA said:—O Shankara, describe unto me the adoration of Māheshwari, by knowing which, O great God, men attain to Siddhi.

Hari said :—Hear, O bull-embled deity, I will describe the adoration of Maheshwari.

Having bathed first, then rinsed his mouth, taken his seat and performed Nyasa a worshipper should adore Maheshwara in the mystic diagram together with her family, with the following mantrams, O great Ishāna.

With the mantram, "O Ye presiding deities of Shiva's seat, come here" he should, O Rudra, invoke the presiding deities of the seat.

Om, Hām salutation unto the lord of Ganas. Om, Ham, salutation unto Saraswati. Om, Ham, salutation unto Nandi. Om, Ham, salutation Mahākāla. Om, Hām, salutation unto Gangā. Om, Ham, salutation unto Lakshmi. Om, am, salutation unto the weapon.

O Hari, with water for bathing and scents these should be adored at the door.

Om, Hām, salutation unto Brahmā, the presiding deity the habitation. Om, ham, salutation unto the preceptors. Om, ham, salutation unto the Adhāra Sakti. Om, ham, salutation unto Ananta. Om, ham salutation unto knowledge. Om, Hām salutation unto the spirit of disassociation from the world. Om, ham, salutation unto wealth. Om, ham, salutation unto irreligion. Om, ham, salutation unto ignorance. Om, ham, salutation unto worldliness. Om, ham, salutation unto poverty. Om, ham, salutation unto Urdhachhandas. Om, ham, salutation unto Adhaschandas. Om, ham, salutation unto the lotus. Om Ham, salutation unto the pericarp. Om, ham, salutation unto Vāmā. Om, ham, salutation unto Jyestha. Om, ham, salutation unto Roudra. Om, Ham, salutation unto Kali. Ham, salutation unto Kalavikarini. Om, Ham, salutation unto Balapramathini. Om Ham, salutation unto her who suppresses all beings. Om, Ham, salutation unto Manonmanā. Om, Ham, salutation unto Mandaltritaya. Om, Ham, salutation unto the form of Shiva. Om, Ham, salutation unto the President of learning.

Om, Ham, Him, Houm, salutation unto Shiva. Om, Ham, salutation unto the heart. Om, Him, salutation unto the head. Om, Hum, salutation unto the tuft of hair on the head. Om, Haim, salutation unto the coat of mail. Om, Houma, salutation unto the two eyes. Om, Has, salutation unto the weapon. Om, salutation unto Sadyajāta.

Om, Hum, salutation unto Siddhi. Om, Ham, salutation unto Riddhi. Om, Hum, salutation unto Dyuti. Om, Ham, salutation unto Lakshmi. Om, Ham, salutation unto Bodha. Om, Ham, salutation unto Kali. Om, Ham, salutation unto Swadhā. Om, Ham, salutation unto Prabhā.

These are known as the eight Kalas or parts of Satya. They should be placed in the east and other sides.

Om, Ham, salutation unto Vamadeva. Om, Ham, salutation unto Rajas. Om, Ham, salutation unto Raksha. Om, Ham, salutation unto ~~Rajas~~ Om, Ham, salutation unto Kanyā. Om, Ham, salutation unto Kama. Om, Ham, salutation unto Sajani. Om, Ham, salutation unto Kriyā. Om, Ham, salutation unto Vṛddhi. Om, Ham, salutation unto Kārjā. Om, Ham, salutation unto Batri. Om, Ham, salutation unto Brahmi. Om, Ham, salutation unto Mohini. Om, Ham, salutation unto Twarā.

O bull-emblemèd deity these thirteen are known as the Kalas or parts of Vamadeva.

Om, Ham, salutation unto Tatpurusha. Om, Ham, salutation unto Vritti. Om, Ham, salutation unto Pratisthā. Om, Ham, salutation unto ~~madyā~~. Om, Ham, salutation unto Shanti.

O bull-emblemèd deity, these four are known as the Kalas or parts of Tatpurusha.

Om, Ham, salutation unto Aghora. Om, Ham, salutation unto Umā. Om, Ham, salutation unto Kshmā, (forgiveness). Om, Ham, salutation unto Nidrā (sleep). Om, Ham, salutation unto Vyādhī (disease). Om, Ham, salutation unto Kshudhā

(hunger). Om, Ham, salutation unto Trishna (thirst). O Hara, these are the eight terrific parts of Aghora.

Om, Ham, salutation unto Ishāna. Om, Ham, salutation unto Samiti. Om, Ham, salutation unto Angadā. Om, Ham, salutation unto Krishnā. Om, Ham, salutation unto Marichī. Om, Ham, salutation unto Jvāta. O bull-emblem'd deity, know these to be the *Kalas* of Ishana.

Om, Ham, salutation unto the family of Shiva. Om, Ham, salutation unto Indra, the king of celestials. Om, Ham, salutation unto Agni, the lord of fire. Om, Ham, salutation unto Yama, the lord of departed spirits. Om, Ham, salutation unto Nairita, the lord of Rakshas. Om, Ham, salutation unto Varuna, the lord of waters. Om, Ham, salutation unto Vāyu, the lord of vital airs. Om, Ham, salutation unto Soma, the lord of eyes. Om, Ham, salutation unto Ishāna, the lord of all forms of learning. Om, Ham, salutation unto Ananta, the king of serpents. Om, Ham, salutation unto Brahmā, the lord of all the worlds.

Om, Ham, salutation unto Dhulichand Chwara.

O Shānkara, a worshipper should first perform the rite of invocation, installation, making near concentration in Sakalikarana, and next the assignment of Tattwas, the displaying of Mudras and meditation. He should next dedicate water for washing feet, that for rinsing mouth, Arghya, flowers, water for bathing, scents, unguents, raiments, ornaments, objects of enjoyment, incense-sticks, food. He should also propitiate the deity with water for washing feet, water for rinsing mouth, scents, betel, umbrellas and Mudras. He should meditate on the form and recite the name and dedicate the adoration and recitation as the principal mantram. O Rudra, I have thus described the adoration of Māheshi which destroys all sins.

CHAPTER XLI.

VASUDEVA said :—Om, there is a Gandharva, by name Vishwāvasu, the master of maidens. I will secure him for you. "Having begotten maidens. Unto Vishwāvasu, Swāha." This is the recitation of the mantram for obtaining wives. I will describe the night of death.

Om, salutation unto the auspicious goddess, having ears like those of a bear and four arms. O thou having hairs, tied up ! O thou, having three eyes ! This is the night of death for men in the matter of feeding upon marrow and blood. May death approach such and such person who has come to the proper time. Ham, phat, kitt, kitt, burn, burn, flesh and blood, pacha, pacha, Rikshapatni (wife of the bear) Swahā. There is no restriction for the observance of lunar days, stars, or fasting.

A worshipper should rub his hands with blood and then take up all articles with them. Early in the morning he should recite the name of the phallic emblem and strike it with a mangoe leaf. Om, salutation unto all the weapons, so that, O Jambhani, O thou who charimest all, O thou who dost destroy all the enemies, protect me, such and such a person, from all fears and calamities, Swahā. On the destruction of Shukra, O Mahadeva, I described it which saves all the twice-born.

—:O:—

CHAPTER XLII.

HARI said :—I will now describe the eternal rite of Shiva called Pavitrārohana* which, O Hara, a priest, a worshipper or his son or a person, observant of a vow, should perform.

* The rite of putting sacred thread around the neck of the image of a particular deity.

Having performed the adoration extending over full one-year one should perform this rite in the month of Ashāda, Shrāvana, Māgha or Bhādrapada. He should first of all procure a thread made of gold, silver, copper or of cotton spun by a maiden. Having made nine folds of this thread he should perform the rite of Pavitrakam. With the Vāmadeva mantram he should make the Granthis (knots). With the Satya mantram, O Shiva, he should wash the thread, with the Aghora mantram he should purify it, with the Tatpurusha mantram he should tie it and with Isha mantram he should place incense. The following are known as *Tantudevas* or deities of the thread viz., Omkāra, Chandramā, Vanhi, Brahmā, Nāga, Shikhidwaja, Ravi, Vishnu and Shiva. The length of [the sacrificial thread, O Rudra, should be either one hundred and eight fingers in length, or fifty or twenty five. There are ten Granthis or knots. And the interstice between one Granthi and the other should be four fingers; or it may be two fingers or one. [The names of the ten Granthis are:—] Prakriti, Pourushi, Veerā, Aparājita, Jayā, Vijayā, Rudrā, Ajata, Manonmani and Saratāmukhi. On the seventh or the thirteenth day of the light fortnight one should dye it with saffron and perform the Pavitraka rite with scents. Having sprinkled the phallic emblem with thickened milk he should rub it with scents and dedicate the sacred perfumeries to the self—the Brahman.

He should place scented flowers at the foot of the image of Ishanā, sticks for cleansing teeth in the east and fruits of emblic myrobalam in the north. He should place earth in the west and ashes in the south. One, conversant with mantrams, should place, with Sikha mantram. Aguru in the south-east corner and sessamum seeds with the Kavacha mantram, O bull-emblem'd deity.

Having encircled the house with a thread he should offer sacred scents. Then after offering oblations to fire he should place offerings for pernicious spirits.

O king of gods. O Maheshwara, thou hast been invited with thy ganas (goblins). Do thou come near, I will adore thee in the morning.

Having thus invited the deity he should spend the night in singing and place, by the side of the image, sacred articles inspired with mantrams. Having sprinkled the sun with water on the fourteenth day of the dark fortnight he should adore Rudra. He should first meditate on self, in the form of the universe, as being stationed on the fore-head and then adore it. He should sprinkle it with water with the astra mantram and adore it with the Hridaya mantram. He should next dedicate incense inspired with mantrams. He should first of all adore Shiva Tattwa, then Vidyā Tattwa and next Atma Tattwa.

Om, Houm, salutation unto Shiva Tattwa (essence of Shiva). Om, Him, salutation unto the essential spirit of learning. Om, Ham, salutation unto the essence of self.

Om, Ham, Him, Hain, Kshoum salutation unto the essence of all. O God! O Shambhu! what-ever, thou, identical with time, hast seen in me, whatever I have done, have offered as oblations to fire, whatever I have created, have all been done by me, by thy will, for the rite of Pavitrakam. Om, fulfill my vow of sacrifice. Om, Ham, Him, Hum, Haim, Houm, salutation unto Shiva, the lord of observances, identical with all essences and the cause of all.

With this mantram the four offerings of a Pavitraka rite should be made. Having offered Pavitrakam to the fire one should make presents unto the preceptor, offer food, feed the Brahmanas, worship Chanda and then perform the Visarjana (life-destroying) rite.



CHAPTER XLIII.

HARI said:—I will now describe the Pavitrarohana rite of Hari which yields emancipation and enjoyment. Formerly in the war between the gods and Danavas, the celestials, headed by Brahmā, sought refuge with Vishnu who conferred on them the standard *Graiveyaka*. Seeing them Hari said that they would overcome the Danavas. On Vishnu saying so, the Nāga, Vāsuki's younger brother, said:—"O bull-emblem'd deity, I pray from thee this boon, called Pavitraka, so that the Graiveya, conferred by Hari, may pass by my name". On his thus addressing the Devas they conferred on him the same boon.

The mortals, who worship me with the Pavitraka rite during the rainy season, have their adoration extending over full one year rendered useless. The Pavitrārohana rite of all the deities should be celebrated in order on the lunar days respectively reserved for them, beginning with the first day after the full moon. On the twelfth day of the dark or light fortnight the one for Vishnu should be performed. It is always necessary to perform the Pavitra rite during the rainy season, preference being always given to a *Vyatipata** day, to a solar or lunar eclipse, to a day when the Vriddhi rite of Vishnu is performed or when the preceptor comes. The sacred thread should be made of either red silk, silk fibres, cotton or linen. The twice-born should offer a thread made of Kuça reeds, the kings that made of silk, the Vaishyas that of wool and the Sudras that made of new barks. O Ishwara! one, made of cotton or of fibres of a lotus, is preferable unto all castes.

* The seventeenth of the astrological Yugas. Day of new moon when it falls on a Sunday and the moon is in certain mansions, Sravana.

Three knots of three folds each should be made of a thread spun by a Brahmana. A worshipper should next recite the names of the presiding gods of the thread beginning with Om. They are Shiva, Soma, Agni, Brahmā, Phani, Ravi, Ganesha and Vishnu. Brahmā, Vishnu and Rudra are the three presiding gods of the three threads. One should keep the thread in a golden vessel, or in one made of silver, or of copper, or of bamboo or of earth. The size of the best vessel should be sixty four fingers in circumference, that of the middling one its half, and that of the youngest the its half again. The best thread must be one hundred and eight fingers in length, the middling one its half, and the youngest its half again. The best knot should be of the size of a knot of the thumb; the middling one of that of the middle finger and the smallest one of that of the youngest finger. The measurement of the sacrificial altar must be guided by these general characteristics. The sacrificial thread must be placed on the idol (of Vishnu) which should be of the size of that of Shiva. It must pass through breast, navel, thigh and hang up to the knee-joints. With a thread measuring one thousand and eight fingers in length should be formed four, thirty-six, twenty four and twelve knots severally, each being of the size of a finger knot. It should be then dyed with saffron, turmeric or sandal. After fasting a worshipper should place the sacred thread on a vessel and perform the initiatory rite of consecration. Then in vessels made of fig leaves it should be placed in the eight quarters. Twigs and Kuṣa blades should be dedicated to Sangkarshana in the east. Rochanā (yellow figment) and saffron should be dedicated to Pradyumna in the south. A person, who is about to undertake a war and seeks for victory, should dedicate to Aniruddha in the west, sandal, blue colour, sessamum seeds, ashes and Akshata. In the south-east and other corners he should make assignment of Shree and other goddesses.

Having then inspired the sacred thread with Vāsudeva mantrams, looked at it again and worshipped it he should cover it with a piece of cloth. He should then place it before the image of the deity or the mystic diagram. Having placed duly as before Brahmanas in the west, south and north he should worship the pitchers. Then having drawn the mystic diagram with a weapon he should place the offerings.

Having thus performed the Adhivāsa rite of the sacred thread he should encircle the altar with three or nine threads and then connect his own body and the pitchers with it. Connecting the well of sacred fire, the pedestal, the awning and the temple with one thread he should place it on the head of the deity. Having thus offered the thread and worshipped the great god the worshipper should recite the following mantram.

“O King of gods! O Great Ishwara! I have invoked thy presence here for adoring thee. I will adore thee in the morning. Do thou come near these articles.” Having performed the Adhivāsa rite of the sacred thread for one or three nights a worshipper should keep up the night and adore Keshava in the morning. He should next place (on the image) the biggest, middling and the smallest threads. Then having incensed the sacred thread he should inspire it with mantrams. Having recited the names of the knots he should adore them with flowers and other articles. Then having recited the Gayatri he should adore the deity with the following mantram.

May my sons and wife hold this thread. O god, I hold before thee this purified and beautiful knot destructive of the greatest iniquity and of all sorts of sins.

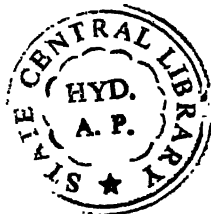
Having thus worshipped the sacred thread with incense and other articles he should dedicate the middling and other ones. [He should next say] “For achieving success in religious rites and worldly undertakings I hold on my neck this sacred

Having first offered Arghya unto the Sun-God he should dedicate to him a sacred thread. O Hara, he should next adore Vishwakṣena and his preceptor with Arghya. Clasp- ing his hands he should recite before the deity the following mantram.

Acc. no. 87812

O lord of celestials, may all adorations, whatever I have offered knowingly or unknowingly, be crowned with success by thy favour. O Garuḍa-emblemèd deity, I offer this thy adoration extending over a year with garlands of jems and sapphires and of Maudāra flowers. O god, hold this sacred thread on thy breast as thou dost always carry the garland of forest flowers and the mystic mark of Srivatsa.

Having thus adored the deity, fed the twice-born and distributed presents amongst them a worshiper should perform the life-destroying ceremony of the deity in the evening. Having thus duly performed the adoration extending over a year as well as the offering of sacred thread one repairs to the region of Vishnu.



CHAPTER LXIV.

HARI said :—Having adored Brahman with Pavitra and other rites and meditated on him one becomes Hari. I will now describe the meditation of Brahman which destroys

the weapon of Māyā (illusion). The learned man, who recites the name of Brahman by words and mind, acquires the knowledge of self. He, who desires to acquire this knowledge, gains great knowledge.

Brahman is shorn of body, organs of sense, mind, intellect, vital principle and egoism. It is shorn of elements, Tanmatras (subtle particles), the gunas (qualities), birth and decay. It is manifest of itself, devoid of a form, eternally blissful, without any beginning, eternal, purified, intelligent, undecaying, existent, blissful, without second and eternal. [The state of mental realization]. "I am Brahman, I exist in Brahman" is known as Samādhi (mental concentration). The soul is known as the charioteer, the body as the chariot and the organs of sense are known as the horses. The objects of sense are known by the latter. The soul is endued with mind and the organs of sense. Therefore the learned designate it as the enjoyer. He, who is endued with the discriminative knowledge of the external objects and mental perception, attains to the station of Brahman and is not born again. The man, whose charioteer is the discriminative knowledge, goes to the other side of the world by the help of mental abstraction and attains to the most exalted station of Vishnu. Not to hurt animals &c. is called Yama (restraint). Purification and other rites are called Niyama (religious observances). Padma and other postures are called Asana and the suppression of vital airs is called Prāṇāyāma. The withdrawal of organs from the objects of sense is called Jaya; the meditation on the Lord is called dhyāna; the restraint of mental faculties is called Dhāraṇā. Although Brahman is without any forms still a worshipper should meditate on a form in the pericarp of his heart's lotus as holding conch-shell, discus and club, bearing the mystic mark of Srivatsa and the Koustava jem, adorned with a garland of forest flowers, as being eternal, pure,

intelligent, ever existent, blissful and supreme, thinking "I am self, the impersonal and Absolute self, the Great Light." Hari, having twenty four forms, situate on the Shālagrāma stone and on the height of Dwārakā, is worthy of being adored and meditated on.

Having meditated on this form, lauded it and recited its name, a person, acquiring all the objects of his desire, becomes an ethereal god, and shorn of desire, obtains emancipation.



CHAPTER XLV.

HARI said:—As a side issue of this discourse I shall describe the characteristic marks of Shālagrāma, by touching which stone, one has the sins, accumulated in a Koti of births, dissipated.

The holder of conch-shell, discus, club and lotus, known as Keshava, is [also called] Gadādhara (the holder of club]. The Lord Nārāyana is also the holder of lotus, the bow Koumodaki, discus and conch-shell. He is the holder of discus, conch-shell, lotus and club and is also named Mādhava and Shree Gadādhara. Govinda, Gadādhara, the holder of club, lotus, conch-shell and discus is adorable.

Salutation unto thee of the form of Vishnu, the holder of lotus and the conch-shell, unto thee of the form of Madhusudana, the holder of conch-shell, lotus, club and discus Salutation unto that form of thine which holds the club conch-shell and lotus, unto that form, which is of three foot steps, unto that form which holds the bow Koumodaki,

lotus and conch-shell and unto thy dwarfish form. Salutation unto thee the holder of conch-shell, lotus, discus and club. Salutation unto that form which bears the mystic mark of Srivatsa, unto Hrishikesha, and the wielder of lotus, club, conch-shell and discus. Salutation unto the holder of lotus, discus, club, conch-shell, unto Padmānabha (lotus-navelled), unto Dāmodara, unto the wielder of conch-shell, discus, club and lotus. Salutation unto Vāsudeva, unto the holder of conch-shell, club and lotus. Salutation unto Sangkarshana. Salutation unto the form of Pradyumna, the holder of a beautiful conch-shell, a beautiful club and a beautiful lotus. Salutation unto Aniruddha and the wielder of club, conch-shell and lotus. Salutation unto the Purusottama form with lotus, conch-shell, club and discus. Salutation unto the form of Adhokshaja, the holder of club, conch-shell, and lotus. Salutation unto Man-lion form, the holder of lotus, club and conch-shell. Salutation unto the form, Achyuta, the wielder of lotus, conch-shell and club. I will bring here Janārdana with his conch-shell, discus, lotus and club and Upendra with his wheel, club, lotus and conch-shell. Salutation.

Salutation unto this form of Hari, holding a beautiful discus, lotus, club and conch-shell. Salutation unto the form Srikrishna wielding club, lotus, wheel and conch-shell.

The Shālāgrāma stone, known as Vāsudeva, is of a white colour and possesses two ring-like marks around its mouth. The one, known as Sankarshana, is of a red colour, has two ring-like marks around its mouth or lateral aperture and has the mark of a lotus on its eastern side. The one, known as Pradyumna, is of a yellow colour, has a small ring-like mark, is of an elongated shape and bears on its surface a large number of impressions like pin-holes. The one, known as Aniruddha, is of a circular shape and blue colour and is marked with three lines around its mouth. The one known as Nārāyaṇa is of a black colour, contains the mark of a club-

like line in its cavity and has the circular mark at the navel or a little raised up. The Nrisimha alone is elevated on the breast, is of a twany colour, and is dotted with fine spots ; while a Varāha resembles a Sakti in shape and has two rugged and uneven circular marks. A Sthula stone is of blue colour, has three lines, is of the form of a tortoise and is dotted with marks. The stone, known as Krishna, is round and depressed at the back. Sridhara has the marks of five lines, that of a garland of forest flowers and that of a club. The Vāmana stone is of a round and puny size and Sureshwara has a circular mark on its left side. The one, known as Anantaka, has various forms and bears an impression like the hood of a serpent. The Damodara stone is thick, of blue colour, and contains a circular mark of blue colour in the central part of the cavity. Brahma stone has a small mouth and is of thick blue colour. Sushira stone has marks of long lines, while Amvuja stone has the mark of one circular figure and is thick. A Sthulachakra stone has deep holes and is dotted with dark marks. A Hayagriva stone is of the shape of a goad ; while a Kaustava stone possesses marks of five lines. A Vaikuntha stone is of the hue of a jem on the hood of a serpent, of dark colour and bears one circular mark. A Matsya stone is of the shape of a long lotus and has marks of lines at the mouth. A Trivikrama stone bears the mark of a circle on the left side, that of a line on the right side and is of a dark-blue colour.

Salutation unto the holder of club who is situate in Shālagrāma as well as in Dwārakā.

A Lakshmi Narayana stone is of the shape of a Kadamva flower, bears marks of four circles at one mouth, is adorned with the figure of a garland of forest flowers, is marked with golden lines and cow's hoofs.

The Sudarshana class has got only a single circular mark, while the existence of two characterises the class Lakshmi Narayana. The Tivikrama class has got three circular marks,

the Chaturvyuha class has got four, the Vasudeva class has got five, the Pradyumna class has got six, the Saugkarshana class has got seven, the Purusottama class has got eight, the Navavyuha class has got nine, the Dashavatara class has got ten, the Aniruddha class eleven, and the Dwādashātmā class has twelve circular marks. The Ananta class bears more marks than twelve. He, who reads this poem, describing the forms of Vishnu, repairs to the celestial region.

The image of Brahmā has four mouths and is endued with a staff and Kamandalu (water-pot). That of Maheswara has five mouths, ten arms, is seated on a bull with weapons as well as Matrika goddesses, such as Gouri, Chandrikā, Saraswati and Mahālakshmi. The image of the sun holds a lotus in the hand. Gana has the head of an elephant. Skanda has six mouths.

Adored these images should be placed in the edifice worshipped of Vastu deities. By adoring them a man obtains religious profit, worldly objects and emancipation.

CHAPTER XLVI.

HARI said :—I will now describe in brief the adoration of the Vastu deity presiding over the house which destroys all impediments. Beginning with the north-east corner a worshipper should adore him in a diagram of eighty one rooms. He should adore the head in the north-east corner, feet in the south-west and two hands in the south-east and north-west corners. In a temporary dwelling house, in one's own house, in a city, in a village, in a merchantile thorough-fare,

in palaces, pleasure-houses, forts, temples and Mathas a person should adore the twenty-two deities outside the diagram and thirteen in the end of the same. [The deities are] Isha, Parjanya, Jayanta, the wielder of thunder-bolt (Indra), Surya (sun), Satya (the god of truth), Bhrigu, Akasa (the god of sky), the wind-god, Pushā, Vitatha (the god of untruthfulness), Graha, Kshetra, the two Yamas, Gandharva, Bhriguraja, Mriga, the Pitris, Dwouvarika, Sugriva, Pushpadanta, Ganesha, Asura, the two Seshapadas, Roga (god of disease), Ahimukhaja, Bhattata, the two Somasarpas, Aditi and Diti. These are the thirty-two deities who should be adored outside. Hear of the four deities who should be worshipped in the end. A learned man should adore the four deities stationed in the four corners, north-east etc, viz. Apa, Savitri, Jaya and Rudra,

In the ninth room of the central part of the diagram he should adore Brahmā and his eight attendant deities beginning with the east. Hear their names. Aryamā, Savita, Vivaswān, Vivudhādhipa, Mitra, Raja-Yakshmā, Prithvidhara, and Apavatra are the deities known as encircling Brahmā. The group beginning from the north-east is called Durga; while the one beginning from the south-east is called Durdhara. Having worshipped the three deities Aditi, Himavanta and Jayanta, as well as Nāyikā, Kalika, Sakra, Gandharvas—all those Vāstu gods, a worshipper should undertake the construction of a divine palace.

First of all the image of the teacher of gods should be erected in front. Then the great seat should be constructed in the south-east corner. The altar of sacrifices should be constructed in the east. The house of scents and flowers should be constructed in the north-east corner. The store-room should be erected in the north and the cow-shed in the north-west. The room, for keeping water, should be constructed with windows in the west; while that for keeping sacrificial twigs, grass, fuels and weapons should be cons-

tructed in the south-west. The guest-house, beautiful and containing beds, shoes, water, fire, lamps and good servants, should be constructed in the south. Other minor houses should be constructed containing water, plantain trees and be adorned with flowers of five colours. A wall should be erected around the divine edifice, five cubits in height. Thus the divine edifice of Vishnu should be erected containing forests and gardens.

The edifice of Vastu, containing sixty four rooms, should, first of all, be adored. In the central part one of four rooms should be dedicated to Brahma and one of two rooms should be dedicated each to Arjama and other deities. All other celestials have houses of two rooms dedicated to each of them severally. These are the deities known as presiding over sixty four rooms.

Charaki, Vidari and the sinful Rākshasi Putanā should be adored in the north-east and other corners. The Hetuka and other deities should be worshipped¹ outside. They are Hetuka, Tripurāntā, Agni, Vetālaka, Yama, Agnijihva, Kālaka, Kalara, Ekapādaka, Bhimarupa (terrific-visaged deity) should be adored in the north-east corner, the regent of the spirits in the nether region, Gandhamālī and Kshetrapala in the sky.

A worshipper should next undertake the extension, multiplication, lengthening and the numbering of the Vāstu. A person should build his dwelling house before the Vishnu temple and not behind it. And he should sleep on the left side. There is nothing to be questioned in this matter. It is better for those persons whose births are respectively governed by Leo, Libra, and Scorpi, to have the door of the house opening out in the north and for others whose births are governed by Scorpi and the succeeding signs of the Zodiac to have them in the east, south and west. The breadth of the door should be half of its length. And there must be eight doors.

CHAPTER XLVII.

SUTA said :—O Sounaka, hear me describe the essential features of a divine temple or palace. A plot of ground should be divided into sixty-four equal rectangular divisions occupying all the points of the compass. The Chatuskon or the inner court of the adytum should be comprised of four such rectangular divisions, and the doors of the temple should be made to number twelve in all. The walls of the edifice should be raised upon such forty-eight quadrilateral divisions. In height the plinth should be made commensurate with the length of the platform at the top of the ground elevation and twice that measure above that. The inner cavity of the vault should be made co-extensive with the entire length of the adytum. The indents on both sides should measure a third or a fifth part of the chord of the inner vault, which should be so arched as to rise up to the half of the entire height of the pinnacle. The height of the terrace or the pinnacle part of the divine edifice should be divided into four equal parts over the third part, from the bottom of which the *Vedi* or the top of the platform should be constructed ; and on the top of the fourth part the ornamental figure should be placed which is generally made to edge the entire height of the temple from the bottom.

In the alternative, the homestead land should be divided into sixteen equal parts over the four central parts of which the adytum of the temple should be raised. The walls of the edifice should be raised upon twelve such rectangular divisions or chambers, and the height of the walls should be made commensurate with the length of four such parts as are compatible with the laws of proportion. The height of the terrace or the pinnacle should be made to measure twice

--

the height of the wall, and the open verandah or the platform all around the temple should be made of a quarter part of the height of the terrace in breadth. The indents on both sides of the temple should be of a fifth part of the length of the adytum in breadth. Again an indent should be left out which would measure such a fifth part. The essentials described above are what should be complied with in building divine edifices in general.

Now I shall deal with another class of divine structures which are usually constructed in proportion to the lengths of the images of their inmate deities. The *Peetha* or the pedestal of the image should be made commensurate with the length of the latter and the adytum should be made, O Sounaka, of twice that length. The walls should be of equal length with the latter, while the plinth should be made half as much broad as the adytum. O Sounaka, the pinnacle should have twice the height of the plinth and the vault of the temple should be made so as to cover the entire space occupied by the pedestal and the adytum combined, the indents having been left aside to the measure previously directed.

O Sounaka, I have described the characteristic measures of temples which are built in proportion to the dimensions of images of their inmate deities. I shall presently deal with a class of divine edifices which are constructed in measures proportionate to those of their door-frames. A measure of four forearms should be divided into eight equal parts which would be the measure for the breadth of the door, or the same might be made of twice that breadth. The upper part of the door, like the upper part of the pedestal, should be perforated with holes, as the upper part of the door would be taken in by the wall to the length of a pada measure. The plinth should be made twice as much broad as the door and the terrace or the pinnacle part of the temple should be made of twice that measure. The vault should be

arched from the spring line as before laid down on the regions of indents at the top of the walls of the temple.

I have already described the essential traits of a divine temple built proportionate to its *mandap*; now I shall describe one of a different structure. The ground, on which the image of the deity would be installed, should be tripled in measure, which would thus give the dimensions of the exterior; the area of the temple must be less than that of the ground on which the same should be erected by a pada in all directions, and the area of the adytum should be made half of that of the latter. The walls should be made equal in height to the length of the adytum or the space enclosed within them, and the pinnacle should be twice as much high as the height of the wall.

Now I shall describe the different classes of temples according to their respective measure and origin. The different forms of divine edifices are mainly grouped under five heads such as the Bairaaja, the Puspakākṣa, the Kailasa, the Malikahvaya and the Tripistapam, which should be looked upon as the abode of all deities and in which their images might be safely installed. The first of the above classes of temple is characterised by a rectangular shape; the second class is marked in a quadrilateral shape; the third class has a circular shape, the fourth class of temples has a shape which appertains to the different segments of spheres; while the fifth class of temple is octagonal.* These five classes of temples, which are the proper abodes for all forms of divine manifestations, admit of being divided into various sub-divisions as it were, thus giving rise to forty-five different shapes of temples which are the Meru, the Mandara, the Vimana, the Vadraka the Sarvatovadra, the Ruchaka, the the Nandana, the Nandivardana and the Shrivatsa, these nine arising out of the class of the rectangular Vairaja form of the temple. The nine temples which owe their origin to the genus Puspaka are known as the (1) Badavi, (2) the Griharaja,

(3) the Shalagriha, (4) the Mandira, (5) the Vimana, (6) the Bramhamindara, (7) the Vavana, (8) Uttamva, and (9) the Shivikāveshma. The names of the nine circle temples which appertain to, and proceed out of, the genus Kailasa are the 1 Valaya, 2 Dundubhi, 3 Padma, 4 Malā-padma, 5 Mukuli, 6 Ushnishi, 7 Shankha, 8 Kalasa, 9 Guvābriksa. The class Malakahvaya has fathered the nine spheriodical temples which are called the 1 Gaja, 2 Vrisava, 3 Garuda, 4 Sinha, 5 Bhumukha, 6 Bhudhara, 7 Shrijaya and 8 the Prithividhara and 9 the Hansa. The nine octagon-shaped temples, which fall under the genus Tripistapa, are named as 1 Vajra, 2 Chakra, 3 Mustika, 4 Vabhru, 5 Vakra, 6 Svastika, 7 Gada, 8 Shrivriksa, and 9 Vijaya which is also known as Vijaya Sveta.

Now I shall describe the situations of the triangular, lotus-shaped, crescent-shaped, rectangular and the octagonal divine edifices, and narrate the purposes for which they should be built in those shapes. A temple, built in the shape of a triangle, imparts wealth and sovereignty, increases the duration of life and gives wives and male offsprings to the consecrator. The consecrator should plant a banner on the top of the temple, and build the Garbha Griha or the entrance chamber just in front of the door; and the *mandap* or the sanctuary of the temple should be built with an equal number of lines with the latter, one full window and a half having been opened therein. The *mandap* should be commensurate with the measure of a wall and a half should be made to measure twice the thickness of the walls in length. The ornamental cornices should be laid down so as to include spaces of unequal measure between them, the intervening spaces having been filled in with horizontal lines of unequal thickness. A divine edifice, of the *Meru* class, should be provided with doors and furnished with four sheds or top chambers over them, while the terrace should be decorated with a hundred turrets. The *mandapas* or the

top chambers of the above edifice should be so constructed as to have three arches differing from each other, both as regards their shape and dimension. In some of the temples the bullocks are carved out in relief while in others they are carved into the body of the top chambers. Thus the temples differ from each other in appearance, shape and size which vary in construction according as the character of the image residing therein varies. No hard and fast rule can be laid down for constructing temples for the gods who are self-originated, and accordingly they should be built according to the measures stated before, of rectangular shape and possessing courts and turrets and top-chambers over their terraces: and the hall for musical entertainments should be built contiguous to the door of the temple. The celestial warders of the gods should be sculptured on the various angular quarters of the divine mansion, and a little remote therefrom the houses for monks should be built. The ground should be washed with water containing fruits and flowers. The consecrator should previously worship the gods about to be installed in the temple. Vasudeva is the god of gods, and a person, who consecrates a temple to him, attains all merit.

—:O:—

CHAPTER XLVIII.

SUTA said :—I will now describe in brief the installation of the images of all the deities. Under an auspicious planet and in a beautiful building a preceptor should perform the rite of installation. He should, in the company of sacrificial priests, elect a Brahmana of the Central Provinces as the

presiding priest. According to the religious prescription of his own branch or with the recitation of Pranava he should, with five or more Mudrikas, offer Pādya and Arghya as well raiments, scented garlands and unguents. Then having made the assignment of mantrams the preceptor should begin the rite of installation. Before the temple should be erected a sacrificial shed of ten or twelve cubits supported by sixteen pillars. In its centre an altar of four cubits should be constructed and bedecked with standards. Then sand, procured from the confluence of rivers, should be scattered thereon. Beginning with the east five fire receptacles should be constructed of the shape severally of a square, of a bow, of a circle and of a lotus. Or all the five should be of the shape of a square. After performing the peace-giving rite, the presiding priest, for attaining success in all works, should perform the Homa ceremony near the head of the image. Some say that Homa ceremony should be first performed in the north-east after pasting the sacred spot (with the solution of cow-dung). Near the gate-way of the sacrificial shed four doors should be constructed. The branches of Nyagrodha, Oudumvara, Plaksha and Khavira should be planted at the different doors of the shed. The gates should be five cubits in height and bedecked with clothes and flowers. Four pits, each of one cubit in depth, should be made on four sides. He should place the figure of a lion in the eastern gate, that of the king of horses (Uchchaisrava) in the southern, that of a bull in the western, and that of a celestial tiger in the northern door. With the mantram Agnimiti [the preceptor] should place the first in the east, with the Ishetwa mantram he should place the second in the south, with the Agnañyahi mantram he should place the third in the west, and with the Shaunodavi mantram he should place the fourth in the north. The flag, in the east, should be of the colour of a cloud, that in the south-east should be smoky-coloured, that in the north should be black, that in the south-west should be dark-blue

that in the west should be greyish, that in the north-west should be yellowish, that in the north should be crimson-coloured, and that in the north-east should be white. *Vahurupā* (one of various forms) should be placed in the middle. *Indravidya* should be placed in the east and with the *Samsapti* mantram *Yamanāga* should be placed in the south. *Rakshahanā* should be adored both in the north and west. Then two pitchers should be placed at each door, covered with two pieces of cloth, pasted with sandal, bedecked with profuse flowers and creepers and inspired with mantrams.

Thereupon the guardian deities of the quarters should be adored there according to the rites sanctioned by the Scripture. With mantram "*Trataram Indra*" *Agni* (the fire-god) should be worshipped upwards. The next mantram is *Asmin Vriksha Itanchaiva Prachari*. The other mantrams are *Kinchedhatu Achatya Vinnādevi* and *Imakudra*. Having thus adored the guardian deities of the quarters a learned worshipper should place articles and necessary implements for Homa in the north-west. The preceptor should, with the eyes, make the assignment of white conch-shells as sanctioned by the Scriptures. Forsooth, all articles are purified by looks. A person, who longs for all objects of desire, should make the assignment of heart and various limbs with *Vyahriti* and *Pranava* and that of other articles with the *Astra* mantram. Fried grains and handfuls of *Kuça* or sacred grass should be consecrated with *Astra* mantrams. The preceptor should touch all articles, collected in the sacrificial shed, with the blade of *Kuça*. Next he should scatter on all sides fried grains consecrated with the *Astra* mantram. Beginning with the quarter (east) presided over by *Indra* he should scatter fried grains so long as they do not come within the perception of *Ishana* and then rub the ground of the sacrificial shed with cow-dung. The preceptor should next perform the assignment of the entire mass of mantrams in the vessel of *Arghya* with scents and other articles. Then

with the water of the Arghya vessel he should wash the sacrificial shed. He should next make the assignment of a pitcher named after the deity whose image is to be installed. He should adore the pitcher in the north-east and the Vardhani (broom) in the north with the *Astra* mantram. He should place the pitcher, the Vardhani, the planets and the Vastu god in their respective seats with the recitation of Pranava. The preceptor should adore the pitcher, having a thread round its neck, containing jems, covered with a piece of beautiful cloth and scented with all the medicinal herbs. The deity should be adored in the pitcher together with the Vardhani and the most excellent cloth. He should afterwards roll the pitcher together with Vardhani (broom); then sprinkling the ground with drops of water pouring from the broom he should place it before. Then having worshipped the broom and the pitcher he should adore the deity in the sacrificial altar. Having invoked the pitcher in the north-west quarter as well as the Gana deities a learned worshipper should recite the name of the Vastu deity in the north-east quarter. For making good the imperfections of the ground he should with the Vastospati mantram dedicate offerings of animals to the evil spirits and their leader on the eastern side of the pitcher. Afterwards a learned worshipper should perform the rite of slaughtering those animals. With the mantram "Yoga, Yoga" he should next spread sacrificial fuels and Kuça blades. Then the presiding priest should place the images along with the Ritwikas (sacrificial priests) on the altar of bathing. Then having recited many holy and auspicious verses through the Brahma ghosas* the twice-born should place the image of the deity in the Brahma-car. Then having brought the altar to the north-east corner the preceptor should place it in the sacrificial shed. With the mantram "Bhadra Karne" he should

* The reciters of Vedic hymns.

bathe the image and then put on the sacrificial thread. Having sprinkled the image he should make the door after saluting it from a distance. He should next put collyrium for the eyes in a bell-metal or a copper vessel containing honey and Sarpi.* Then with the "Agni-Jyoti" mantram he should open up its eyes with a golden probe. Then with due rites he should give the name. Then with the Ganga mantram "Imamme" he should perform the rite of cooling the eyes. With the mantram "Agni-Murdheti" he should place the dust of an ant-hill. With the mantram "Yajnayajna" he should place the branches of astringent trees, *vis.*, Bel, Oodumvara, Ashwatha, Vata and Palasha. He should then sprinkle the image with five products of cow together with the goddesses, *vis.*, Sahadevi, Balā, Shatamuli, Shatāvari, Kumari, Guduchi, Sinhi and Vyagrihi.

The image of the animal, the god rides upon, should be built in the front of his temple, and gems, cereals, paddy and the Cotapuppika should be buried in the four corners of the edifice, the eight oceans such as the Ksherodī, Dadhi, etc., having been located by imagination in all the corners thereof by reading aloud the mantras which respectively begin as Apyasva, Dadhikratro, and Ya Ousadhi (those cereals) etc. The sacrificial pitchers should be invoked by uttering the mantra which runs as Tejosi, (thou art, the light) etc., and bathed with water by repeating four times the mantra, known as the Samudraksa mantra. The preceptor, having bathed and dressed well, should offer the incense sticks together with the perfumed gum resin known as the Guggula, and invoke the particular sacred pools for bathing the sacrificial pitchers therein. The pitchers should be invoked with the mantra which runs as Ya Ousadhi; and they should be bathed in the sacred pools previously invoked by reading aloud the following

* A small medicinal shrub.

bathe the image and then put on the sacrificial thread. Having sprinkled the image he should make the door after saluting it from a distance. He should next put collyrium for the eyes in a bell-metal or a copper vessel containing honey and Sarpi.* Then with the "Agni-Jyoti" mantram he should open up its eyes with a golden probe. Then with due rites he should give the name. Then with the Ganga mantram "Imamme" he should perform the rite of cooling the eyes. With the mantram "Agni-Murdheti" he should place the dust of an ant-hill. With the mantram "Yajnayajna" he should place the branches of astringent trees, *vis.*, Bel, Oodumvara, Ashwatha, Vata and Palasha. He should then sprinkle the image with five products of cow together with the goddesses, *vis.*, Sahadevi, Balā, Shatamuli, Shatāvari, Kumari, Guduchi, Sinhi and Vyagrihi.

The image of the animal, the god rides upon, should be built in the front of his temple, and gems, cereals, paddy and the Cotapuppika should be buried in the four corners of the edifice, the eight oceans such as the Ksherodi, Dadhi, etc., having been located by imagination in all the corners thereof by reading aloud the mantras which respectively begin as Apyasva, Dadhikratro, and Ya Ousadhi (those cereals) etc. The sacrificial pitchers should be invoked by uttering the mantra which runs as Tejosi, (thou art, the light) etc., and bathed with water by repeating four times the mantra, known as the Samudraksa mantra. The preceptor, having bathed and dressed well, should offer the incense sticks together with the perfumed gum resin known as the Guggula, and invoke the particular sacred pools for bathing the sacrificial pitchers therein. The pitchers should be invoked with the mantra which runs as Ya Ousadhi; and they should be bathed in the sacred pools previously invoked by reading aloud the following

* A small medicinal shrub.

mantra. "A man, who bathes in that water, is purged of all sins etc." Having performed the rite of oblation unto the sacrificial pitchers and by uttering the mantra of the ocean (Samudra mantra), the Argha offering should be presented to them. The perfumed sandal paste should be presented repeating the mantra which begins as Gandhadvāra, etc., and the Nyasa (rite of locating the fiery images of mantra or god in the different parts of the body) should be performed by uttering the mantras of the Veda. The cloth should be offered with the mantra which reads as this obtained with the means approved of the Shastras. The god should be taken into the sacrificial shed by reciting the mantra known as the Kavivaha, and laid down in the bed with the mantra which runs as Shambhavaya, etc. All the articles should be purified with the mantra known as the Devatacchakan. Then having merged himself in the supreme principle of the universe, the preceptor should perform the Nyasa rite known as the mantra Nyasa. Then the mantra should be worshipped under a covering.

Then as directed by the Scripture he should place offerings at the foot of the image. He should place the pitcher with gold, covered with pieces of cloth and inspired with Pranava mantra, where the head of the idol lies. Having placed it near the receptacle the preceptor should perform the rite of placing the sacred fire either according to the religious prescription of his own sacrificial code or according to the Vedic mantrams. One should recite Srisukta,* along with fire, its dwelling place, servants and deer-skin, Vrishākapi and Mitra in the west. A successful Adhyaryu† should recite in the south Rudra, Purushasukta,‡ Slokādhyaṃ§

* A hymn describing the glories of the goddess of prosperity.

† A Brahman well-versed in the Atharva Veda.

‡ A hymn of the Rig-Veda.

§ A Chapter of verses of praise.

Bramha, the Pitris and Maitra. A person, versed in Chhandas (prosody), should recite, in the west, the Vedic observance Vāmadevya, Jyesthasama,* Bherundast† and Samans.‡ A Bramhan, well-versed in the Atharvan Veda, should recite in the north the principal portion of the Artharva, the (Kumbha Sukta verse) of the Atharva Veda, Neela Rudras§ and Maitra.

Touching the receptacle with the astra mantram, the Acharya (preceptor) should bring the fire, either in a copper vessel or an earthen one, according to his means, and place it before. A worshipper should light the fire with the astra mantram, should encircle it with the Kavacha mantram and afterwards perform the rite of Amritikarana with all the mantrams. He should take up the vessel with his two hands and roll it over the receptacle; and then with the Vishnu mantra he should throw the most excellent fire there. Either with the general mantrams or with those of his own sect he should place Brahma in the south and the sacrificial vessels in the north. Then with Kuça grasses he should place Paridhis|| in all the quarters. Brahmā, Vishnu and Hara should be adored with the general mantrams. He should place fire in the sacrificial grass and should encircle it with the same. That which is touched with a sacrificial grass is purified even in the absence of the mantrams. Encircled by uncut sacrificial grasses, with their blades directed in the east, west and north, the fire, of its own accord, comes near. One, well versed in mantrams, should do what has been said for the protection of the fire. Some preceptors hold that

* A portion of the Sama Veda. A religious rite of which its perusal is a part.

† One of Yakshinis or female attendants of Durga.

‡ Verses of the Sama Veda.

§ Mantrams of the Artharva Veda.

|| A wooden frame round the hole in which the a sacrificial fire is lighted.

the rite, consequent on the birth of a child, should be performed after the installation of the sacred fire. Thereupon performing the rite of Pavitra one should purify his kingdom. The preceptor should next see that the rite of prostration is performed with mantrams. He should pour clarified butter in drops into the fire for making the former successful. He should next offer ten oblations of clarified butter unto fire. As long as the rite of giving away kine continues so long Garbhādhāna and other rites should be solemnized. Either with the mantrams of his own Scriptural code or with Pranava a preceptor should perform the rite of Homa. Thereupon he should offer Purnāhuti (consummated oblation) from which one's desires are all fulfilled. A fire, thus generated, yields success in all works.

Thereupon having worshipped the fire he should place it in the receptacle. Then with his own mantrams he should offer a hundred oblations in honor of Indra and other gods. Then unifying his own self with all the gods, mantrams and fire he should offer the Purnāhuti. Then coming out the Acharya should offer sacrificial beasts to the guardian deities of the quarters, the evil spirits, gods and Nagas. Sessamum seeds and sacrificial fuels are the two necessary articles of Homa. Clarified butter is an auxilliary to them.

He should next assign Purushasukta to the east, Rudra to the south, and Jyesthasama and Bherunda to the west. Neelārudra is a great mantram of the Kurma Sukta (hymn) belonging to the Atharva-Veda. He should offer a thousand oblations to each of the gods—to their head, body and foot, and then offer Purnāhuti. In due order and without any distinction he should offer oblations to the spot where the head of the image is placed. The twice-born should offer oblations in honor of the gods either with the principal mantram, the mantrams of his own Scriptural code or with the Gayatri, or with only Gayatri, Vyāhṛiti and Pranava. Having thus duly performed the Homa rite a worshipper

should make assignment of the mantrams. He should assign Agnimili to the feet, Ishitwa to the ankles, Agniyāhi to the hips, Saunodevi to the knee-joints, Vrihadantara to the thighs, Shwatira to the belly, Dirghāyustra to the heart, Shree to the neck, Tratarāmindra to the breast, Triyugmaka to the eyes, and Murdhābhava to the head.

Thereupon a preceptor should raise up the image saying "Rise up, O lord of the Brahmanas." Then with the Vedic and other sacred recitations he should circumambulate the divine edifice.

A person, well versed in mantrams, should next make the foot-stool of the deity. With jems he should place the image, of the deities of the quarters, metals and medicinal herbs and Louha Vijani behind the image. The image should not be placed in the centre of the adytum nor it should be absolutely abandoned. It should be placed a little distant from the centre and all imperfections should be removed thereby. Then sessamum seeds should be placed in the north. Afterwards reciting the mantram "Om, remain here permanently and do good unto the creatures, salutation unto thee" the preceptor should make assignment of mantras to the deity, the Sun and the six other gods. Having made the six-fold assignments for accomplishing success he should inspire them with mantrams.

He should next sprinkle the well-fixed image with the water of the Sampāta pitcher and adore it with lamps, incense, scents and edibles. Having offered Arghya and bowed unto the deity he should pray for forgiveness. Then according to his means, vessels, two pieces of raiment, umbrella and good rings should be presented as Dakshina (fee) to the officiating priests. Afterwards, with a controlled mind, the sacrificer should offer a hundred oblations and then the Purnāhuti. And then coming out of the temple the preceptor should dedicate offerings to the guardian deities of the quarters. With flowers in his hands and say-

ing "Forgive" he should dedicate them. After the termination of the sacrifice the sacrificer should present unto the preceptor a Kapila cow, chowri, head-gear, ear-rings, umbrella, bracelet, an ornament for the waist, fans, villages, and raiments &c. He should then give a grand dinner party. Being liberated by the favour of the divine edifice a sacrificer becomes successful.

—:0:—

CHAPTER XLIX.

BRAMHA said :—Hari, the author of creation, &c., should be adored by the Self-create Bramha and other gods, and Bramhana and other castes, according to the rites of their respective orders. Hear their respective duties, O Vyasa.

Celebrating sacrifices for themselves and others, making gifts and accepting them, study and teaching constitute the six-fold duties of the Brahmanas. Making gifts, studying and celebrating sacrifices are the duties of the Kshatryas and the Vaishyas. To govern is also the duty of a Kshatrya whereas cultivation constitutes that of a Vaishya. To serve the twice-born is the duty of the Sudras. Handicraft and menial service are also their duties. Begging, attending the preceptor, Vedic study, abandonment of worldly affections and possessions and the preservation of the sacred fire constitute the duties of a Bramhacharin.

All the four Ashramas (orders) have two-fold conditions. They are called Bramhacharin (religious student) Upakurvana (house-holder), Vaishthika* and Bramhatatpara.† He

* The Bramhan who continues with his spiritual preceptor and always remains in the condition of the religious student.

† He, who giving up every other work, is solely engaged in the meditation of Para-Bramha.

who having duly studied the Vedas enters into the order of the house-holder, is called Upakurvānaka. He, who continues the life of the religious student till his death, is called Vaishtika. O foremost of the twice-born, the preservation of sacred fire, the entertainment of the guests, the celebration of sacrifices, making gifts and the adoration of the deities constitute the duties of a house-holder. A Udāsina (one disassociated from the world) and a Sādhaka (one devoted exclusively to religious practices), becomes a house-holder in two ways. A Sadhaka, while he is busy with maintaining his relations, becomes a house-holder. He, who having neglected the payment of three-fold debts* and renounced wife and earthly possessions, &c. roves about alone, is a nominal Udāsina.

The duty, of a dweller of the forest (hermit), consists in duly sleeping on earth, living on roots and fruits and studying the Vedas. He is the best of ascetics living in the forest who practises austerities in the forest, worships the gods, offers oblations to fire and studies the Vedas. Being emaciated greatly by practising hardest austerities, he, who is engaged solely in the meditation of the Deity, is known as a Sanyasin stationed in the Vanaprastha order. The Bhikshu or the mendicant, who daily practises Yoga, is self-controlled and follows the light of Jñāna (knowledge), is called Pārameshtika. The great ascetic, who delights in self and is ever gratified and besmeared with sandal, is called Bhikshu. Begging alms, Vedic studies, vow of silence, asceticism, meditation, perfect knowledge and disassociation from the world constitute the duties a Bhikshu. Pārameshtikas are divided into three classes—*viz.*, Jñāna Sanyasinst

* Every one, that is born, has got three debts to pay off :—to sages, gods and the Manes.

† The Sanyasins who follow the road of Knowledge.

Veda Sanyasins* and Karma Sanyasins.† Yoga is also three-fold—Bhoutika,‡ Kshatrā; and the third is Antashrami. Abstract meditation of the Deity is also three-fold—Prathamā, Duskara, Antimā. Religious rites beget emancipation and pursuance of worldly objects creates desire. Vedic rites are two-fold—Pravritti and Nivritti.§ Nivritti or extinction of desire is preceded by Jñāna or knowledge and Pravritti is worked out by the worship of sacred fire.

Forgiveness, self-restraint, compassion, charity, want of avarice, simplicity, want of jealousy, visiting sacred shrines, truthfulness, contenment, faith in the existence of God, the subjugation of senses, the adoration of the deities, the worship of the Brahmanas, abstinence from doing injury, speaking sweet words, not to slander and amiability,—these are the duties of the various orders of the four castes. The region of Brahmā is reserved for those Brahmanas who perform sacrificial rites. That of Indra is intended for those Kshatryas who never fly away from the battle-field. That of the Gandharva is reserved for the Sudras who steadfastly serve [the three higher castes].

The region, of the eighty-eight-thousand Rishis who have controlled their vital powers, is also reserved for those who live for ever with their preceptors. The region, which is reserved for the seven Rishis, is also intended for the ascetics who live in the forest. The blissful region of Brahma is reserved for the Yatis who have controlled their mental and intellectual faculties, for those who practise Nyasa and those who uphold the discharge of vital fluid. No ascetic returns from this region. The immortal, eternal, undecaying, ever

* Those who read the Vedas.

† Those who follow the road of action—i.e. who always engage in disinterested works.

‡ Elemental.

§ Pravritti is what destroys desire and Nivritti withdraws the mind from worldly objects.

blissful region of Ishwara, called Vyom, from which an emancipated person never returns, is reserved for the Yogins. Hear, I will describe in brief the eight sorts of Mukti or emancipation.

Yama* is of five sorts, *vis.*, abstaining from harming others, abstaining from killing animals, truthfulness, doing good to all creatures, restraint of speech, belief in God, abstaining from knowing a woman, Brahmacharya (life of a religious student), renunciation of all and accepting no gifts. Niyama† are five, beginning with truthfulness and divided into two classes, external and internal. They are purification, truthfulness, contentment, penance and subjugation of senses. Sādhya is the recitation of Vedic Mantrams. And with the concentration of mind one should adore Hari-Asāna (yoga posture) consists of Padma and others, and Prāṇāyāma is the suppression of vital airs. Inhaling the breath and sending it with Mantrams and meditation, either twice or thrice, is called Puraka. Absolute suspension of breath is called Kumbhaka. Expiration by one nostril is called Rechaka. The withdrawal of the organs of senses from external objects is called Pratyahāra. Dhyāna is the meditation on self and Brahma. The steadying of the mind is called Dhāranā. The state of mind in which one's soul is absolutely immersed in Brahma and when he thinks "I am Brahma" is called Samādhi.

I am Self, the Para-Brahma, ever existent, full of knowledge and without end. The bliss of knowing Brahma

* Self-control;—a great moral or religious duty or observance. And here though it is mentioned five, but ten sorts of Yama are enumerated. The names are given differently by different writers.

† Religious rites or austerities which are not so obligatory as Yama. (In Yoga philosophy) Restraint of the mind, the second of the eight principal steps of meditation in Yoga.

is realized when one understands *Tattwamasi*.* I am Brahman, am without body and organs of senses. I am devoid of mind, intellect and egoism. I am the light in three states of wakefulness, dreaming sleep, and dream-less sleep. I am eternal, pure, enlightened, existent, blissful and without second. I am that Prime Purusha. I am that undivided, portionless Purusha.

A Brahmana, thus meditating, is freed from the fetters of the world.

—:O:—

CHAPTER L.

BRAHMA said:—He who performs religious rites daily attains to Jñāna (knowledge). Having got up from bed at the Brahma-muhurta† he should meditate on religious profit and worldly profit. He should also meditate, in the lotus of his heart, on blissful and undecaying Hari. When the dawn approaches a learned man, having performed the necessary rites, should repair to a river of pure water for bathing, and perform there duly the purificatory rite. Even sinful wights are sanctified by morning ablutions. Therefore with every possible care a person should bathe early in the morning. Wise men speak highly of morning ablutions [in consequence of their yielding fruits] seen and unseen. When a person sleeps at ease saliva and other impurities come out. Therefore without bathing first no one should perform a religious rite. Poverty, misfortune, bad

* It is a transcendental Vedic phrase occurring in the Chhandogya Upanishad, meaning "That art Thou."

† Early part of the day.

dreams, and anxious thoughts—all these sins are forsooth destroyed by morning ablutions. It is not proper for persons to perform religious rites without bathing. Particularly in Homa and Japa one must bathe. He should sprinkle his head with water and rub his body with a piece of wet cloth. He should perform the six forms of bathing, viz., Brāhma, Agneya, Vāyavya, Divya, Vārūna and Yougika. The Brāhma form of bathing consists in rubbing the body with drops of water poured through Kuṣa reeds and accompanied with Mantrams. Agneya form consists in besmearing the body, from head to foot, with ashes. The most excellent form of bathing, namely, Vāyavya, consists in rubbing on the body the powder of cow-dung. Bathing in the sun-shine is called Divya. Vārūna consists in plunging into water and knowing the self in mind. Meditation on Hari by means of Yoga is called Yougika form of bathing. It is the shrine of self resorted to by Brahmapurushins.

With his face directed towards either the north or the east a person should cleanse his teeth with the twigs either of Kshira, Malatī, Vīṭa or Karavīra trees. Standing on a purified spot he should wash his teeth and mouth and then throw the stick away. Afterwards having bathed he should offer libations of water to the celestials, Rishis and the departed manes. Having rinsed his mouth he should do it again observing silence. Having sprinkled his body with drops of water through Kuṣa reeds and with Mantrams, Apohistha, Vyārhriti and the auspicious Vārūni and having recited the Gayatri, consisting of Om and Vyārhriti, the mother of the Vedas, he should offer libations of water to the sun with his mind fixed in him.

Thereupon sitting on Kuṣa grass in the morning, controlling his mind and suppressing his vital air he should meditate on Sandhyā Mantrams. She, who is Sandhyā, is the mother of the universe, beyond illusion, sinless, divine and sprung from three-fold energies. Having thus meditated

a learned man should recite crimson-coloured, white and dark-blue Gayatri. With his face directed towards the earth a Brahmana should always perform his Sandhya rites. He, who does not make Sandhya worship, is impure and is not competent to perform any action. And he does not reap the fruit of any thing else he does. Having duly adored Sandhya, the pure and self-controlled Brahmanas, the masters of the Vedas, attain to the most excellent region. That best of the twice-born, who, neglecting the Sandhya rites, tries to perform any other religious ceremony, goes to a million of hells. Therefore with every possible care one should perform the Sandhya rites. By doing so one gets the most excellent celestial and Yoga body.

A learned man, controlling his senses, purifying his own body and mind, and sitting with his face towards the east, should recite the Gayatri, a thousand, hundred or ten times. Having controlled his mind, he should sit facing the rising sun. With many potent Mantrams, belonging to the Rik, Yayush and Sama Veda, he should adore and salute the Sun, the god of gods, touching the ground with his head, saying "Om, salutation, I dedicate my self unto Khasholka, the cause of the three-fold causes, unto him of the form of knowledge. Thou art Brahma, the great water, fire and juice. Thou art earth, heaven and sky, Om and the eternal Rudra." Having recited mentally this most excellent hymn in the morning and noon one should bow unto the Sun.

Then returning to his house and rinsing his mouth duly with water a Brahmana should light up (himself) the sacred fire and offer oblations unto it. With the permission of the sacrificer, his priest, son, wife, pupil or brother may also offer oblations. Any religious rite, that is performed without Mantrams, yields no fruit in this world. He should bow unto the deities and dedicate unto them offerings. He should adore his preceptor and do what is conducive to his well-being. A twice-born should afterwards, according to his power, study the

Vedas with proper care ; he should recite the Mantrams, teach his pupils, conceive the meaning and discuss the same. That best of the twice-born should also read the Dharma Shastras (Religious Codes), the Vedic texts and the Vedangas.* For making his Yoga successful the twice-born should approach the Deity and afterwards do various works, for his relatives. Thereupon in the noon he should collect,—for the purpose of bathing, earth, flowers, dried paddy, sessamum seeds, sacrificial grass, and the pure cow-dung. He should bathe in a river, in a tank dedicated to a deity, in a pool or in a pond (of his own) but he should never bathe (in a well or tank) belonging to another person. If he does not offer five pindas every day his bathing becomes impure. The head should be washed once with earth, the navel twice, the part beneath it thrice, and the feet six times. Earth should be of the quantity of a ripe Myrobalam ; cow-dung should also be of the same quantity. He should then besmear his body with it. Having washed his body and rinsed his mouth, he should bathe with a controlled mind. Then coming on the shore, he should besmear his body with earth, reciting the Linga Mantrams. He should then inspire the water with the auspicious Varuna Mantrams. At the time of bathing he should think of the Nārāyana form of Vishnu in the water. Having looked at the sun with Om, he should thrice plunge himself into the water and again rinse his mouth with the following mantram.

“Thou rangest in the mind of creatures and art the

* Certain classes of works regarded as auxiliary to the Vedas and designed to aid in the correct pronounciation and interpretation of the text and the right employment of Mantrams in the ceremonials. They are six in number :—(1) Siksha, Orthepy, or the science of proper articulation and pronounciation ; (2) Chhandas, Prosody ; (3) Vyakarana, Grammar ; (4) Nirukta, Etymology, or derivative explanations of Vedic words and phrases ; (5) Jyotish, Astronomy ; (6) Kalpa, Ritual.

mouth of the universe. Thou art Yama, Vashatkara, water, fire, juice and ambrosia."

He should repeat thrice the Drupada Mantram consisting of Vyahriti and Pranava. The learned worshipper should next recite the Savitri Mantram destructive of sins. Thereupon he should cleanse the earth with the Apohistha Mantram, with the Mantram "flow pure water" and with Vyahriti. He should next inspire water with Apohistha Mantram. He should next repeat thrice the Mantram "Antarjalamavagagnon" destructive of all sins, or Drupadā or Savitri, the most excellent region of Vishnu. He should next recite Pranava and meditate on Hari the god of gods. Taking up water in his hands and reciting the Mantram, he should sprinkle the head therewith, and would thus be freed off all sins.

Having made the Sandhyā adorations and rinsed his mouth, he should daily meditate on the God, and sit facing the sun, placing his palms full of flowers on the crown of his head. Throwing them he should look at the god stationed on the rising mountain (i.e. the rising sun) with the Mantram "Thou art the eye, ever pure, supreme soul and existent," or particularly with the Savitri or other Vedic Mantrams. He should next repeat Gāyatri and various other mantrams. Sitting on a seat of Kuça grass with his face towards the east he should look at the sun and repeat prayers with a controlled mind. The garland of beads should either be made of crystal, lotus, Rudraksha or Putrānjiva. If his cloth be tattered he should stand in the water and perform his adorations. Else he should sit, with a controlled mind, on Kuça grass spread on a sanctified spot. Then going round, he should bow touching the ground with his head. Then rinsing his mouth as sanctioned by the Shastras, he should read the Vedas according to his power. Afterwards he should offer libations of water for the gods, Rishis and the departed manes with the prayer "Om, salutation unto you all, I offer these libations

of water." He should dedicate libations of water and fried paddy unto the celestials, and Brahma Rishis. He should dedicate offerings reverentially unto the departed manes, gods and ascetics according to the prescription of his own Religious Code. He should gratify the celestial saints and the departed manes with palmfuls of water. Sacrificial threads are also offered to the gods along with water, Niveeta (the Brahminical thread suspended round the neck) to the Rishis and Prācheenavitins (the sacrificial thread worn over the right arm and passing under the left) to the departed manes.

Pressing the water out of the cloth after bathing, rinsing his mouth and observing silence, he should adore the deities with flowers, leaves and water, and Swa Mantrams. O wrathful Hara, [he should adore] Brahmā, Shankara, the sun-god, the slayer of Madhu (Vishnu) and various other approved deities. With the Purusha Sukta Mantram he should dedicate flowers and other offerings; or he should adore all the deities with water only. Controlling his mind he should meditate on the deity repeating Om. Then saluting him he should keep flowers and other offerings in separate places. Without adoration no Vedic rite becomes consecrated. Therefore in the beginning, middle and end of every rite, one should mentally meditate on Hari. With the Mantram "Thou art Vishnu" and the hymn of the Purusha-Sukta, one should dedicate his self unto Vishnu of pure effulgence. Having all his mental faculties tranquilized and his mind fixed on the deity, he should, with the Mantram, "thou art Vishnu," perform the five sacrifices, namely that for the deities, that for the evil spirits, that for the departed manes, that for men and that for Brahma. Without the offering of libations of water Brahma Yajna is not finished. After celebrating the sacrifice for men (Mānushayajna) one should read the Vedas. In a sacrifice for the gods offerings should be made to that class of gods called Vishwadevas. In a

Bhutayajna animals should be sacrificed for the evil spirits. The foremost of the twice-born should next offer food to the dogs, the degraded caste people, outcastes and birds, on the ground outside the house.

In honor of the departed manes the best of sacrificers should feed at least one Brāhmaṇa. He should perform the daily Śrāddha in their honor. Such a Pitriyajna yields blessed regions. Then with a controlled mind he should, commensurate with his means, take up a portion of food and offer it to a Brahmana well-read in the Vedas. He should daily treat his guests hospitably and welcome a Brahmana who comes to his house and adore him with mind, words and deeds.

A mouthful of food is called Bhikshā (alms) and enough is given when four times as much is distributed. A guest should wait for the period that is necessary for milching a cow. One should, as much as lies in his power, treat uncalled-for guests hospitably. One should daily offer alms to a mendicant, and food to a Brahmacharin (religious student) and to beggars what they want proportionate to his means, and being himself freed from avarice. He should next take food in the company of his friends. The foolish Brahmana, who takes his food without celebrating these five sacrifices, is born in a degraded caste. Those, who are competent to celebrate a great sacrifice, should study the Vedas. The adoration of a god dissipates speedily all sins. He, who, either out of ignorance or laziness, takes his food without worshipping the deity, goes to hell and is born as a hog.

I will now describe what is impurity. An impure man is visited by sins. Impurity is generated either by associating with impure persons or avoiding the company of pious men. The learned Brahmanas speak of ten sorts of impurity. The Brahmanas are impure if any person dies in their family or any child is born. When a child dies before teething the

period of impurity is immediately over ; it lasts for a day before the solemnization of the rite of tonsure. It lasts for three days before the rite of wearing sacred thread is not performed. After that it lasts for ten nights. For the Kshatryas the period consists of twelve days and for the Vaishyas fifteen days. A Shudra is cleansed from impurity after a month. For a Yati there is no impurity. For ~~abortion~~ it lasts either for a night or for a month.



CHAPTER LI.

BRAHMA said :—I will now describe the most excellent rules of making charities. Wealth should be respectfully given to a worthy person. Charity yields enjoyment and emancipation. Riches, acquired by fair means, when given away in charities, yield the fruits of enjoyment. Teaching, officiating as priests and accepting presents are the duties of the Brahmanas. Usury, agriculture and trade are the duties of the Vaishyas. When charity is made to a worthy person it is called Svattwik (*v.* one pervaded by the quality of goodness). Besides there are various other forms of charity, *viz.*, Nitya (daily), Naimittika (occasional), Kamya (made with the desire of fruits) and Vimala (pure, or disinterested). Whatever is daily given to persons who have done us no good or to the Brahmanas without any expectation for fruits it is called Nitya. Whatever is given to a learned person for the expiation of sins or for averting evils, is called Naimittika. Such charities are made by pious men. Whatever is given for having children, achieving victory, or attaining heaven, is called by the Rishis, well read in the

Religious Code, Kāmya. With a mind pervaded by the quality of Svattwa (goodness) when a man makes presents to persons conversant with the knowledge of Brahma, only with the object of pleasing God such a gift is called Vimala.

If a man gives lands abounding in barley and corns and outskirted on all sides with sugar-cane plants, he is never born again. There never had been nor there will be any charity superior to the giving away of lands. By giving education unto the Brahmanas one becomes glorified in the region of Brahma. By giving reverentially food unto the Brahmacharins one, freed off of all sins, attains to the region of Brahma. If a person, after fasting on the full-moon day in the month of Vaishakha (March-April), adores twelve Brahmanas with honey and cakes of sessamum seeds or with scents or with sweet and moral words, all the sins, committed by him all through his life, are immediately dissipated. Having placed sessamum seeds, gold, honey and sarpi on skin of a black antelope he, who makes them over to a Brahmana, crosses over all his iniquities. He, who specially in the month of Vaishaka treats the Brahmanas with clarified butter, boiled rice and water in honor of Dharma-raja, becomes freed from all fear. If on the twelfth day of a fortnight a person adores Vishnu who destroys all sins he forsooth becomes freed from all sins. Whatever deity a man wishes to adore he must beforehand worship the Brahmanas and feed the women and celestials. He, who wishes to recover from a disease, must worship the Sun; while one, wishing for riches, should worship the fire-God. One, wishing for success in all his undertakings, should worship Vināyaka and one, wishing for enjoyments, should worship the moon. One, wishing for strength, should adore the Wind-god. And he, who wishes for emancipation from worldly fetters, should with every care adore Hari. He, who does not desire for any thing or he, who desires for everything, should adore Gadādhara. The giver of water attains

to gratification. The giver of boiled rice enjoys happiness. The giver of sessamum seeds obtains good offspring and the giver of lamps most excellent eyes. One, who gives away lands, attains to all while the giver of gold acquires longevity. The giver of houses attains to the most exalted station in the world and the giver of silver a most handsome appearance. The giver of dwelling houses attains to the region of the moon and the giver of horses to that of Ashwins. The giver of bulls attains prosperity while the giver of kine attains to the region of Brahmā. He, who gives conveyances and beddings, obtains a wife, and the giver of protection attains wealth. The giver of corns enjoys eternal happiness; while the giver of Brahma (knowledge of) attains to the neighbourhood of Brahma. Imparting knowledge on the knowers of the Vedas one becomes glorified in the celestial region. By giving grass to the kine one becomes freed from all sins. By giving sacrificial fuels a man becomes effulgent like fire. By giving to the diseased, for the removal of his ailments, medicines, attendance and food one becomes freed from diseases, enjoys happiness and lives long. By giving away umbrellas one passes unscathed through a road of Asipatra leaves, sharp as razor and does not suffer from the fierce rays of the sun. He, who wishes things never to end, must give away unto qualified persons the various desired-for objects of the world and whatever is most favourite unto him in the house. If any thing is given away in charity during the equinox, the solar and lunar eclipses and on the last day of a month it becomes never exhausted. There is no religious rite for a man to perform in this world superior to the making of charities in Prayaga (Allahabad) and various other sacred places and especially in Gayā where charities are made for attaining heaven and averting evils. The sinful person who prevents a Brahmana from worshipping sacred fire and celebrating sacrifices, goes to hell. He, who does

not give food during a famine, becomes the hateful destroyer of the Brahmanas on account of their meeting with death (for his negligence).

—:0:—

CHAPTER LII.

BRAMHA said:—I will describe the regulations of Prāyaschitta or penances. The principal sinners are those who kill Brahmanas, those who drink spirituous liquors, those who commit thefts and those who violate the beds of their preceptors. And the fifth class of sinners are those who associate with all those people. The minor sins, as described by the celestials, are the slaughtering of kine, etc. One, committing the sin of Brahmanicide, should make a cottage in a forest and live there for twelve years; or he should fast or level the summit of a mountain; or he should himself either enter into fire or water. For the Brahmanas or the kine, one should entirely give up his life. By giving food to the learned one may expatiate the sin of Brahmanicide. By performing a horse-sacrifice or bathing in a sacred shrine, one is freed from the sin. Or he should make over his all to a Brahmana, well read in the Vedas. A twice-born one should bathe thrice a day at the sacred and celebrated confluence of all the streams of the river Saraswati and fast for three nights. By bathing at the Setuvandha,* at Kapalmochana and Benares, one is freed from the sin of Brahmanicide. The twice-born, who has drunk spirituous

* Near Rameshwaram in the District of Madura in the Madras Presidency where Rama, the hero of Ramayana, constructed a bridge over the ocean for going to Lanka (Ceylon).—The Adam's Peak c^d Modern Geography.

liquor, is freed from the sin by drinking, hot as fire, wine, milk, clarified butter and cow's urine. By being killed by a king with a mace the stealer of gold is freed from the sin. For expiating the sin of Brahmanicide, a twice-born one should, clad in bark, live in the forest. A Brahmana, who possessed by lust, knows his preceptor's wife, is to embrace the heated figure of a woman made of black iron. Or he may observe the penance of Brahmanicide or perform the Chāndrāyana* vow. A Brahmana, who keeps company with degraded people, should perform the following penance for cleansing himself of the sin. He should undergo hardships without any sleep for one full year and duly give away his every thing. This will destroy all sins. Due celebration of Chāndrāyana accompanied with all possible hardships and the visiting of sacred places, such as Gaya, also leads to the destruction of the sin. He, who on an Amāvashyā day adores Bhava and feeds the Brahmanas, is also freed off of all sins. If one, bathing in a river in the forenoon and fasting on the fourteenth day of the dark fortnight, offers seven handfuls of water with sessamum seeds to Yama, Dharmaraja, Mrityu, Anantaka, Vaivaswata, Kala and SarvabhutaKshaya (the destroyer of all creatures) he becomes freed from all sins. Having controlled his intellectual and mental faculties he should observe the vow of celibacy, sleep on earth, fast and adore the twice-born. On the sixth day from the full moon he should, with a controlled mind, adore the deity (Vishnu); and on the seventh day, the sun-god. He would thus be freed off of all sins. Having fasted and adored Janārdhana on the eleventh and the twelfth days

* A religious observance or expiatory penance regulated by the moon's age (the period of its waxing and waning); in it the daily quantity of food, which consists of fifteen mouthfuls at the full-moon, is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the new moon and is increased in like manner during the light fortnight.

of the light fort-night, one becomes freed from all great sins. Recitation, visiting the sacred shrines and the worship of the deities and Brahmanas during an eclipse also destroys sins. Even if visited by all sorts of sins, a man duly renounces his life at a sacred shrine he becomes freed from them all. If a woman enters into fire with her husband, she reclaims him, even if he be guilty of Brahmanicide, ingratitude or of other vile iniquities. The chaste woman, who is always anxious to serve her husband, is visited by no sin either in this world or in the next. As it is said that the lucky wife of Rama, the son of Dasharatha, Sita, celebrated in the world, defeated the king of Rakshasas. By bathing in the sacred Phalgu river one reaps the fruit of all the religious rites. Formerly thus did the divine Vishnu speak to me, O ye of controlled actions.

CHAPTER LIII.

SUTA said :—Thus did Brahma describe the eight Nidhis* as he had heard from Vishnu. They are Padma, Mahapadma, Makara, Kachchapa, Mukunda, Nanda, and Neela. And the other Nidhi is Sangkha. I will now describe their characteristic marks. A person, bearing the mark of Padma, becomes Svattwika (pervaded by the quality of goddess).

* Divine treasures of Kuvera nine of which are enumerated viz., the Padma, Mahapadma, Sankha, Makara, Kachchapa, Mukunda, Nanda, Nila and Kharba: their nature is not exactly defined though some of them appears to be precious gems. According to the Tantrik system they are personified and worshipped as demi-gods attendant either upon Kuvera or upon Lakshmi.

He is compassionate by nature, collects gold, silver, etc., and dedicates them to Yatis, celestials and ascetics. A person, bearing the mark Mahāpadma, gives away wealth unto the pious. Persons, bearing the marks of Padma and Maha-Padma Nidhis, are called Svattwika. A person, bearing the mark of Makara, becomes the collector of swords, arrows and lances. He gives away wealth unto persons, well-read in Shrutis and contracts friendship with kings. He also destroys his enemies in battle. Makara and Kachchapa are the two Tamasik (pervaded by the quality of ignorance) Nidhis. One, bearing the mark of Kachchapa, does not confide in any one and does not eat; nor does he give anything to any one. That singular person, bearing the mark of this Niddhi, fills the earth with treasures.

A person, bearing the mark of the Rajasik (pervaded by the quality of darkness) Nidhi Mukunda, becomes the collector of kingdoms. He enjoys freely and liberally and makes presents to the songsters and prostitutes. A person, bearing the mark of Nanda pervaded by the qualities of darkness and ignorance, becomes the support of his family, always assailed with eulogy and the husband of many wives. He loses affection for his former friends and finds delight in new ones. One, bearing the mark of Neela, is endued with the virtues of Svattwa guna. He collects clothes and corns and digs tanks, etc. The Niddhi Sangka is selfish and himself squanders away his money. His relatives live on a very wretched fare and do not put on beautiful raiments. One, bearing the mark of Sangka, is always busy with seeking his own pleasure and does not give his money to any one else. The characters of these Nidhis were thus described by Hari unto Hara and others. I describe the treasures of the world as recounted by Hari.



CHAPTER LIV.

HARI said:—Agnidhra, Agnivahu, Vapushman, Dyutiman, Medhatithi, Bhavya, Shavala, Putra, and the tenth Jyotisman—these were the sons of Priyavrata. Medha and Agnivahu had three sons each, who were given to Yoga, were great, had the recollection of their pristine births and fixed their minds on the kingdom. Having divided the earth into seven insular continents the king conferred them on his seven sons. The earth is situated on the water like unto a boat and is five hundred koti yojanas in dimension. O Hara, the two insular continents are Jamvu and Plaksha. The next is Shalmala. The others are Kusha, Krouncha and Shaka. The seventh is Pushkara. All these islands are each girt by seven oceans. They are Lavana, Ikshu, Sura, Sarpi, Dadhi, Dugdha, and water. Each ocean is double in dimension than the island it encircles, O bull-emblemed deity. In the insular continent of Jamvu is situate the mount Meru extending over a lak of Yojanas. Its summit is eighty four thousand Yojanas in height. Its base is sixteen thousand Yojanas and is of the shape of a pericarp of a lotus. The boundary mountains Himavan, Hemakuta and Nishadha are situate on its south, while Neela, Shveta and Sringi mountains are situate in the north. O Rudra, the persons, who live in the insular continent of Plaksha, are immortal. O Shankara, there is no division of Yugas (cycles) in all these islands. Agnidhra, the king of the insular continent Jamvu, had nine sons, *vis.*, Nabhi, Kimpurusha, Harivarsha, Ilavrita, Ramya, Hiranwān, Shastha, Kurubhadrāshwa and Ketumāla. The king divided his kingdom into nine parts and conferred them on all his sons. Nabhi begat on Merudevyā a son by name Rishabha. His son, the ascetic Bharata lived in Shālagrāma.

Bharata's son was Sumati whose son was Tejasa. His son was Indradyumna, whose son was known as Paramesthi. The latter's son was Prateehāra whose son was Pratiharta. He begat a son by name Prastara whose son was the powerful Prithu. His son was Nakta whose son was Gaya. Gaya's son was Nara whose son was Buddhirat. His son was the intelligent and highly powerful Bhouvana. He had four sons, viz., Twastha, Twasthu, Virajā and Rajas. Raja's son was Shatajit whose son was Vishwakjyot.

—:O:—

CHAPTER LV.

HARI said:—In the centre is situate the kingdom of *flāvrita*; while that of *Bhadrāshwa* is situate in the east. In the south-east is situate *Hiranwānvarsha*, O bull-emblemmed deity, *Kimpurusha Varsha* is situate in the south of the mount *Meru*. *Bharata Varsha* is situate in the south, while *Hari*, in the south-west. *Ketumāla* is situate in the west, while *Ramyakā*, in the north-west. In the north is situate *Kuruvarsha* covered with *Kalpā* trees. O *Rudra*, except *Bharata Varsha*, *Siddhi* is naturally obtainable everywhere. *Indradwipa*, *Kasherumana*, *Tamravarna*, *Gabhastiman*, *Nāgadwipa*, *Kataha*, *Simhala* and *Varuna*—these are the nine islands each encircled by an ocean. The *Kiratas* live in the east, the *Yavanas* in the west, the *Andhras* in the south, and the *Turashkas* in the north. The *Brahmanas*, *Kshatriyas*, *Vaishyas* and *Sudras* live in the central group of the islands.

Mahendra, *Malaya*, *Sahya*, *Shuktiman*, *Riksha*, *Vindhya*, *Paribhadra*,—all these are the seven boundary mountains.

Vedasmriti, Narmadā, Varadā, Surasā, Shiva, Tapi, Payoshni, Sarayu, Kaveri, Gomati, Godāveri, Bhimarathi, Krishnavarnā, Mahānadi, Ketumāla, Tamraparni, Chandrabhagā, Saraswati, Rishikutyā, Mritagangā, Payashwini, Vidarbha and Satadrū—these are the sacred rivers destructive of all sins. The inhabitants of the central countries drink the water of all these rivers.

Panchalas, Kurus, Matsyas, Youdheyas, Sapatacnaras, Kuntis and Surasenas, are the the clans who inhabit the central countries. O bull-emblemmed deity, the Padmās, Sutas, Magadhas, Chedis, Kāshāyas, Videhas live in the eastern countries. Koshalas, Kalingas, Vangas, Pundrangas, Mulas as well as those living around the Vindhya ranges are said to inhabit south-eastern countries. The inhabitants of Pulinda, Ashmaka and Jinutanaya as well as Kambojas, Karnatas and Ghatas are called Southerners. The people of Amvastha, Dravidā, Latta, Kamboja, Strimukhā, Sakā, and Anartha are said to inhabit south-western, countries. Strairājyas, Saindhavas, Mlechchhas and the godless Yavanas together with Naishadas and the people of Mathura are known as inhabiting the western countries. Māndavya, Tushāra, Mulika, Musha, Kosha, Mahākesha, Mahānāda are the countries lying in the north-west. Lamvakas, Tananāgas, Madragandharavahyikas are the Mlechchhas living in the north beyond the Himālaya. Trigarta, Neelakolabha, Brahmaputra, Satangkanā, Ablushāha and Kashmira are all situated in the north.

CHAPTER LVI.

HARI said :—Medatithi, the king of the insular continent of Plaksha, had seven sons, viz., the eldest Shāntabhava, Shishira, Sukhovaya, Nanda, Shiva, Kshemaka and Dhruva. These seven were the kings of the insular continent Plaksha.

Gomeda, Chandra, Nārada, Dundubhi, Somaka, Sumanā, and Shaila were the seven sons of Vibhraja. Anutaptā, Sikhi, Vipāsha, Tridivā, Krama, Amritā and Sukritā were the seven rivers. Vapushmān was the king of the insular continent Shalmala. His sons were called Varshas. They were Sweta, Harita, Jimuta, Rohita, Vaidyuta, Mānasa and Saprabha. Kumudary, Unnata, Drona, Mahisha, Valāhaka, Krouncha and Kakudman, these seven were the mountains. The rivers were Yoni, Toā, Vitrishna, Chandra, Shuklā and Vimochani; the seventh was Vidhrit; and they all afforded release from sins.

Jyotishmān, the king of the insular continent Kusha, had seven sons. Hear their names. They were Udvida, Venumān, Dwairatha, Lamvana, Dhriti, Prabhākara and Kapila. The mountains were Vidrumā, Hemashaila, Dyutimān, Pushpamān, Kusheshaya, Hari and the mount Mandara. The rivers were Dhutapāpā, Shivā, Pavitra, Sammati Vidyudambhā, Mahikāsha. They were all destructive of all sins.

Dyutimān had seven high-souled sons in the insular continent of Krouncha. Kushala, Mandaga, Ushna, Pivara, Andhakāraka, Muni and Dundubhi; these seven were his sons, O Hara. The seven mountains were Krouncha, Vamana, the third Andhakāraka, Devavrit, Mahashaila, Dundubhi and Pandarikavan. Gouri, Kumudvati, Sandhya,

Ratri, Manojavā, Kyati and Pundariva—these seven were the boundary rivers.

The king of the insular continent of Shāka begat seven sons, viz., Jalava, Kumara, Sukumāra, Mashivaka, Kusumoda, Samodārki and the seventh Mahādruma. Sukumari, Kumāri, Nalini, Dhenukā, Ikshu, Venukā and Gabhasti were the seven rivers.

Shavala, the king of Pushkara, begat the great hero Dhātaki. The two Varshas were situate on the mount Mānosottara. It was a thousand Yojanas in height. Its summit was five hundred yojanas high and its extent on all sides was the same. The insular continent of Pushakara is encircled on all sides by the ocean of sweet water. Before the sweet water is seen the country inhabited by people; the gold fields, shorn of all animals, constitute the half of the continent. The mountain is Lokāloka, one Ayuta of yojanas in extent. One part of this mountain is enshrouded with darkness and the other part is free from it.



CHAPTER LVII.

HARI said:—Twenty seven thousand yojanas is the extent of the earth and ten thousand and one is that of the nether region. O bull-emblemèd deity, Atala, Vitala, Nitala, Gabhastiman, Mahakshya, Sutala and Agra are the seven Pātālas. Krishna (dark-blue), Suktaruna (white as sun), Pita (yellow), Sarkara and Shailakanchana are the lands there where the Daityas and serpents reside. In the terrific insular continent of Pushkara are situate the hells. Hear their names.

They are Rourava, Sukara, Vodha, Tālā, Vishasana, Mahajvāla, Taptakumbha, Lavana, Vīmdhita, Rudhira, Vaitarani, Krimisha, Krimibhojana, Asīpatravana, Krishna, the terrific hell Nānabhaksha, Pujavaha, Papa, Vanhijvāla, Sadangsha, Krishnasutra, Tama, Avichi, Swabhojana, Apratishtha, Ushnavichi. The sinners who administer poison, use weapons and set fire, are wasted there. O Rudra, the various lokas or regions are situate one over another. The various elements are also situate in this order. O Rudra, the egg is encircled by the principle of greatness and that again by water, fire and ether covering the space ten times that occupied by the egg.

—:O:—

CHAPTER LVIII.

HARI S' :—Hear, I will now describe the position and the dimension of the sun and other planets." The sun has nine cars, each a thousand yojanas in dimension. Twice this number is the dimension of its plough, O bull-emblem'd deity. Half a Koti and seven Niyuta of yojanas is the dimension of its Aksha (part of wheel), where the wheel is placed. It has three naves and six Nemis (circumference). This wheel goes one round within one full year. The second Aksha of the car of Vivashwan is forty thousand yojanas in dimension. The five others have each half the same dimension, O bull-emblem'd deity. The extent of each of the two Akshas is half a yuga (cycle); the smaller Aksha, of the car, with half the cycle is stationed in the polar star. And the second wheel is stationed in the mount Mānasa.

Gayatri, Samvrihati, Ushnic, Jagati, Tristuv, Anustup, and Pankti—these metres are the the horses of the sun.

Dhātā, Kratusthala, Pulastya, Vasuki, Rathakrit, Agramanī, Heti and Tamvaru reside in the solar disc in the month of Chaitra, Aryamā, Pulahā, Rathonjas, Punjikasthala, Praheti, Kachcha, Nira and Narada in the month of Vaishaka. Mitra, Atri, Takshaka, Raksa, Pourusheya, Menaka, Haha, Rathaswana reside on the car of the sun in the month of Jaistha. Varuna, Vasistha, Rambhā, Sajanya, Kuhu, Budha, Rathachitra and Sukra live in the month of Ashāda. Indra, Vishwavasū, Srota, Elāpatra, Angira, Plamocha and Nabha—these serpents live in the month of Srāvana. Vivaswān, Ugrasena, Bhṛigu, Apurana, Anumlochā, Shangkapāla and Vyagra live in the month of Bnādrapāda. Pushā, Suruchi, Dhātā, Goutama, Dhananjaya, Sushena, Ghritachi live in the sun in the month of Ashwin. Vishwāvasu, Bharadwāja, Parjanya, Airavata, Vishwāchi, Senajit, and Apā—these are entitled to live in the month of Kartika. Angsu, Kāshyapa, Tarkshya, Mahāpadma, Urvashi, Chitra-sena, and Midyut live in the month of Agrahavana. Kratu, Bharga, Urnāyu, Sphurja, Bharga, Urnāyu, Karkot, Aristha-nemi, Purvachitti, and the most excellent Apsaras live in the solar disc in the month of Poush. Twastha, Jama-dagni, Kamvala, Tilottamā, Brahmāpeta, Ritajit and Dhritarastra live in the solar disc in the month of Māgha. Vishnu, Ashwatara, Rambhā, Suryavarchcha, Satyajit, Vishwāmitra, Raksha and Yajnapela live in the month of Phalguna.*

* The following is the list of English months corresponding with Hindu ones:—

<i>Hindu.</i>		<i>English.</i>
Vaishak	.. ...	... March, April.
Jaista	... ...	... April, May.
Ashara	... ...	... May, June.
Shravan	... ...	... June, July.
Bhadra	... ...	... July, August.
Ashvin	... ...	... August, September.
Kartik	... ...	... September, October.
Agrahayan	... ...	... October, November.

O Brahman, the solar disc is pervaded by the energies of Vishnu. The ascetics laud the sun and the Gandharvas sing before. The Apsaras dance and the night-rangers follow the sun. The Pannagas carry (the vehicle) and the Yakshas collect the bridles. The Valikhilya Rishis sit encircling him.

The car of the moon has three wheels and the horses are white as Kunda flowers. It runs, drawn by ten horses, on the right and left. The car of the son of the moon (Budha) is made of [the essence of] air and fire. It is drawn by eight yellow-coloured steeds fleet as the wind. The great chariot of Shukra has a Varutha,* Anukarsha,† is drawn by horses born of earth and adorned with flags. The huge chariot of Bhumi's (earth) son (Mars) is of the colour of molten gold and is drawn by eight steeds, of the colour of the filaments of a lotus and born of fire. Jupiter resides for one year at every sign of a Zodiac sitting on his golden car drawn by eight yellowish-white horses. Riding a car drawn by horses of variegated colour and born of ether Saturn moves slowly on; Swarbhanu‡ has eight horses of the colour of the earth and his car is grey-hued. O lord of goblins, yoked to his car they carry him, day and night. Rāhu's car has eight horses, fleet as the wind and smoky-coloured and which have their tongues coated with saliva. On it he roams over the earth consisting of islands, rivers and mountains.

Poush	...	...	... November, December.
Magh	...	...	... December, January.
Phalgun	...	...	... January, February.
Chaitra	...	...	... February, March.

* A sort of wooden frame or fender with which a chariot is provided as a defence against collision.

† The axle-tree or bottom of a carriage.

‡ Rahu; the personified ascending node.

CHAPTER LIX.

SUTA said:—Having learnt the solar system and the dimension of the earth Keshava communicated, unto Rudra, the essence of astronomy having four characteristic marks.

HARI said:—Krittikā (Gemini)* is the planet of the fire-god and Rohini (Cancer) is of Brahma. Illwālā (stars in the Orion's head) belonging to Soma and Ardra (Virgo) to Rudra Aditya (the sun) and Punarvasu (Libra) are the planets of the preceptor. Ashlesṣa (Sagita) is the planet of the serpents while Maghā (Capri) is that of the departed manes. Purva-Phalguni (Aquari) is the planet of good luck as well as the sun, Uttara-Phalguna (Pisces), Savitrā (sun) Hasta,† Chitra‡ and Twastā (sun).

Shyati is known as the star of the wind-god and Vishakha, O bull-emblem'd deity, is that of Indra and Fire-god. Maitram, Iksham, Anurudha and Jyestha are the stars of Shakra. Mulas is the star of Nirhriti. Ashada Purva is that of water-god and Uttarā is that of Vishwadevatās. Abhijit is the star of Brahma, and Shravana is that of Vishnu. Riksham is the star of Vasava, and Dhanistha is that of Budha; while the star Shatabhisha is that of Varuna. Bhadrāpada appears in the east, Ahivradhana in the north as well as Poushya, Revati, Riksham, Ashwajuk. Bharani appears in the north. These are called Rikshadevatas.

On the first and ninth day of the fortnight Brahmani is stationed in the east, on the second and tenth day

* The third of the lunar mansions or constellation in the moon's path, consisting of six stars and corresponding to Pleiades.

† The thirteenth lunar asterism designated by a hand and containing five stars.

‡ A star in the virgin's spike.

of the fortnight, Maheshwari is stationed in the north, on the fifth, and the thirteenth days, Varāhi appears in the south, on the sixth, and the fourteenth days, Indrāni is stationed in the west on the seventh day and on the full-moon day, Chamundā appears in the north-west, on the eighth, and Amarvashya day, Mahalakshmi is stationed in the north-east, on the eleventh, and third days of the fortnight, Vaishnavi appears in the south-east, on the twelfth, and on the fourth day Koumari appears in the south-east.

One should not leave his house for another place while 'Yogini*' is in front. Ashvini, Revati, Mrigamula, Punarvasu, Pushya, Hasta and Jyesta are the most auspicious stars under whose auspices one should leave his house. The five Rikshas, Hasta,† the three Uttaras, Ashvini, Rohini, Pushya,

* A female fiend or spirit attendant on and created by Durga. Here it refers to the star presiding over evil spirits.

† These groups of fixed stars or "constellations" can be identified on clear star-light nights by the following marks :—

- | | |
|---------------------|---|
| 1. Ashvini | ... 3 stars resembling a horse's face. |
| 2. Bharani | ... 3 stars in the shape of deep-laid triangle. |
| 3. Kirttika | ... 6 stars resembling a barber's razor. |
| 4. Rohini | ... 5 stars resembling a cart. |
| 5. Mrigasira | ... 3 stars in the shape of a man's head. |
| 6. Adra | ... 1 star bright as coral bead. |
| 7. Punarvashu | ... 5 stars in the form of a potter's wheel. |
| 8. Pushya | ... 3 stars resembling a blood-sucker. |
| 9. Ashlesha. | ... 6 stars like a serpent. |
| 10. Magha | ... 5 stars like a planquin. |
| 11. Purva Phalguni | ... 2 stars resembling eyes. |
| 12. Uttara Phalguni | ... 2 stars resembling eyes, |
| 13. Hasta | ... 5 stars like human fingers. |
| 14. Chitra | ... 1 star shining like a pearl. |
| 15. Svati | ... 1 star like a sapphire. |
| 16. Vishakha | ... 5 stars like a potter's wheel. |
| 17. Anuradha | .. 3 stars resembling an umbrella. |
| 18. Jaista | ... ditto ditto. |

Dhanistha, Punarvasu are the stars most favourable for putting on new raiments. Kirttikā, Bharani, Ashleshā, Maghā, which are known to have their faces directed downwards, are favourable for digging tanks, wells and reservoirs of water and for cultivating lands and laying foundations of temples and dwelling houses. When these stars and others, O bull-emblem deity, go down it is the best time to begin the study of Mathematics, Astronomy and enter into mines, ditches, etc. When Revati, Ashvini, Chitra, Shyati, Hasta, Punarvasu, Anurudha, Mriga, Jyestha, all these rise sideways it is the best time for taming elephants, camels, bulls and buffaloes. for sowing seeds and for paying visits. The cows should also be tamed under the influence of these stars. The wheels and machineries of cars should be constructed and boats should be floated. When Rohini, Ardra, Pushya, Dhanishtha, the three Uttaras, Vāruṇa, Shravana,—these nine have their faces upwards it is the best time for installing a king in the kingdom, and putting on silk raiments. The most inauspicious days are the fourth, sixth, eighth, ninth and Amāvashyā. The full-moon, the twelfth, the fourteenth, and the first day of the dark fortnight, are most auspicious days as also the second day when presided over by the Moon's son (Mercury), the third, by the Earth's son (Mars), and the fourth, by Saturn. The fifth day of a fortnight is auspicious when it is presided over by Jupiter, the sixth day, when by Mars and Venus, the seventh day, when by Mercury,

19. Moola	...	5 stars like a crouching lion.
20. Purbashara	...	2 stars each resembling the points of a square.
21. Uttarasara	...	2 ditto ditto.
22. Shravana	...	3 stars like an arrow.
23. Dhanista	...	3 stars like a man's head.
24. Shathabhisha	...	A hundred stars in the shape of a flower.
25. Purbabhadrapada	...	2 stars each forming the sides of a cot.
26. Uttarabhadrapada	...	2 ditto ditto.
27. Revati	...	3 stars in the shape of a fish.

the eighth when, by Mars, the ninth day, when by the Moon, and the tenth, when by Jupiter. The Jupiter is auspicious and pure on the eleventh day of a fort-night, the Mercury, on the twelfth day, the Venus, on the thirteenth day, the Saturn on the fourteenth day, and Jupiter is the most auspicious both on the Amāvashyā and the full-moon day.

The Sun burns the twelfth day of a fort-night, the Moon, the eleventh day, the Mars, the tenth day, the Mercury, the ninth day, the Jeeva,* the eighth day, Bhargava (Venus), the seventh day, and the Sun's son, the sixth. One should not leave his house on such a day. On the first, ninth, fourteenth, and eighth day of a fortnight, and on Wednesday one should postpone his departure for a distant country. The sixth day under the influence of Aries† and Cancer, the eighth day of Virgo and Gemini, the fourth day of Taurus and Aquaris, the twelfth day of Capricornus and Libra, the tenth day of Libra and Scorpio and the fourteenth day of Sigattarius and Pisces are all inauspicious, and no man should leave his house on any these of days. When the three stars of Dhanistha are in conjunction with Mars, when the three

* The constellation Pushya—the eighth lunar mansion (Scorpi) consisting of three stars.

† The following are the English equivalents of the Rashis or signs of the Zodiac under the influence of which men are born.

Mesha	...	Aries	...	1st sign.
Karkata	...	Cancer	...	4th "
Kanya	...	Virgo	...	6th "
Mithuna	...	Gemini	...	3rd "
Vrishha	...	Taurus	...	2nd "
Kumbha	...	Aquaris	...	11th "
Makara	...	Capricornus	...	10th "
Tula	...	Libra	...	7th "
Vrishchika	:	Scorpio	...	8th "
Sihha	...	Leo	...	5th "
Dhanu	...	Sagittarius	...	9th "
Meena	...	Pisces	...	12th "

stars of Revati are with Mercury, when the three stars of Vishaka are with the sun, when the moon is in the three stars of Purvashāda, when the three stars of Rohini are in Pushyā and when the three stars of Pushya are with Venus—[they always fore-bode evil.] One should avoid the three stars of Uttara Phalguna on Saturday. These conjunctions forebode calamities either ending in death or a fatal disease.

When the Sun is in conjunction with Mula, when the moon is with Shravana, when Mars is with Purva and Uttara Bhadrāpada, when Mercury is with Kirttikā, when Jupiter is with Punarvasu, when Venus is with Purva Phalguna, when Saturn is with Shyati—these conjunctions are called *Amrita-yoga* which yields success in all undertakings. *Vishkumbha-yoga* lasts for five hours. *Shula-yoga* lasts for seven hours. *Ganda-*, and *Atiganda-*, *yogas*, last for six hours, and *Vyāghā-tavajra*, for nine hours. And *Vyatipat-*, and *Pareegha-*, *yogas*, last for one whole day. These combinations may even bring on death and therefore a man should avoid then every work. The combination between Hasta and the Sun, Jupiter and Pushya, Mercury and Anuradha, 'Rohini and Saturn, Moon and Souma, Venus and Revati and Mars and Ashvini is always auspicious. These combinations are called *Siddhi-yogas* and they avert every form of calamity. The combinations between the Sun and Bharani, the Moon and Chitra, Mars, Uttara-Ashada, Mercury and Dhanistha, Saturn and Revati are called, O Shambhu, *Visha-yogas* (poisonous combinations.)

When the combination takes place between Pushya, Punarvasu, Revati, Chitra, Shravana, Dhanistha, Hastā, Ashvini, Mriga, and Shatabhisa, a man should perform rites consequent upon the birth of a child. O Rudra, if a man leaves home for another place under the combination of any three planets of Vishakhā, Uttara, Maghā, Ardrā, Bharani, Ashleshā and Kirttikā, he meets with death.

CHAPTER LX.

HARI said :—The Dashā, or the maximum influence of the Sun lasts for six years, that of the Moon, for fifteen years, that of Mars, for eight years, that of Mercury, for seventeen years, that of Saturn, for ten years, that of Jupiter, for nineteen years, that of Rāhu, for twelve years, and that of Venus, for twenty one years. The influence of the Sun produces misery and anxiety and brings on the destruction of a king. The influence of the Moon yields wealth, happiness and savoury edibles. The influence of Mercury gives heavenly bride and kingdom and increases wealth. The influence of Saturn brings on the destruction of kingdoms and the misery of friends. The influence of Jupiter gives kingdom, happiness and virtue. The influence of Rāhu brings on the destruction of kingdoms, misery and diseases. The influence of Venus gives elephants, horses, kingdom and women.

The constellation of Aries is the house of Mars ; Taurus, is of Jupiter ; Gemini, is of Mercury ; Cancer, is of the Moon ; Leo, of the sun ; Virgo is of Mercury ; Libra, is of Venus ; Scorpio, is of Mars ; Sagittarius, is of Jupiter ; Capricornus and Aquaris are the houses of Saturn ; Pisces, is of Jupiter.

When there are two full-moon nights in one month, two Purva Ashadas and two Ashadas Vishnu sleeps in Cancer.

The stars Ashvini, Revati, Chitrā, and Dhanisthā are the most auspicious stars for starting for a new place, Deer, monkey, cat, dog, parrot, mongoose and mouse, when seen on the right side, are auspicious at the time of departure. The daughter of a Brahmana, a dead body, conch-shell, bugle, earth, bamboo, a woman, a pitcher full of water are auspicious when seen at the time of departure. A jackal, camel, and ass are auspicious when seen on the left hand side at

the time of departure. Cotton, oil of a medicinal plant, burning embers, snakes, a woman with dishevelled hairs, a garland of red flowers and a naked person are always inauspicious when seen.

I will now describe the characteristic marks of hiccough. When a man stands facing the east hiccough produces great fruits. When he faces the south-east it produces sorrow and anxiety. When he faces the south it does injury. When he faces the south-west it produces sorrow and anxiety. When he faces the west it gives sweet food. When he faces the north-west he obtains wealth. When he faces the north he enters on a quarrell. When he faces the north-east he is doomed to die. These are the good and evil fruits of hiccough.

Having drawn the solar circle one should imagine it to be the figure of a man. He should next calculate in what stars the Sun resides. He should then attribute three stars to the head; another three, to the face; one, to each shoulder; one, to each arm; one, to each hand; five stars to the heart; one, to the navel; one, to the buttock; and one, to each knee-joint. The remaining stars should be assigned to the feet of the Sun.

When one's presiding star is at the foot, the man becomes short-lived. When it is on the knee-joints, he goes to live in foreign countries. When it is on the buttock, he knows other people's wives. When it is on the navel, he becomes contented with little. When it is on the heart, he becomes Maheshwara. When it is on the hands, he becomes a hero. When it is on the arms, he loses his position. When it is on the mouth, he obtains dainty dishes. When it is on the head he obtains silk raiments.

CHAPTER LXI.

HARI said :—When the Moon is on the increase from its seventh digit it is always and everywhere favourable. It should be adored by people and the Moon is seen like Jupiter.

There are twelve Dashas or stages of the Moon. Hear them. I will describe his station in every three stars beginning with Ashvini. The twelve stages are Pravāsas (living in a foreign country), Punarnastha (lost again), Mrita (dead), Jaya (success), Hāsyā (smiling), Krida (sporting), Pramoda (enjoying), Vishāda (sorrowing), Bhoga (enjoying), Jvarā (decrepitude), Kampa (trembling) and Svastha (sound health). The Moon, in his condition of Pravasa, brings on injury and death, and in that of Jaya, merriment, sexual pleasure, and happiness. The other stages, viz., Shoka, Bhoga, Jvara, Kampa and Sukha respectively produce their destined fruits.

When the Moon resides in the first house of constellation at the time of birth he always gives satisfaction ; when in the second, the person does not feel satiation ; when in the third, the person enjoys royal honours ; when in the fourth, he quarrels with other people ; when the moon is in the fifth house the person obtains a good wife ; when in the sixth, the person acquires wealth and corns ; when in the seventh, he enjoys sexual pleasures and becomes the adored of all ; when in the eighth there is danger to his life ; when in the ninth, his wealth is accumulated ; when in the tenth, he brings his work to a successful close ; when in the eleventh, he meets with success ; when the Moon is in the twelfth house there is, forsooth, death for the man.

Under the influence of the seven stars forming the constellation of Kirttika it is better to start for the east. Under the influence of Maghā it is better to start for the

south ; under the influence of Anurādhā it is better to start for the west. Under the influence of Dhanistha it is better to start for the north. Ashvini, Revati, Chitra, Dhanistha, Mrigashiras, Pushya, Mula and Hasta are always favourable in marriage, for giving away a daughter in marriage, for going out on business, for consecrating temples and for other religious and social ceremonies.

If the Moon and Jupiter reside in the second house at the time of birth they are auspicious. The Moon, Jupiter and Pushya are auspicious when they live in the third house with Gemini. Mars, Saturn, Moon, Sun and Mercury are most auspicious when they live in the fourth house. Saturn, Sun and Mars are auspicious in the sixth house, while Jupiter and Moon in the seventh. Venus is most auspicious in the eighth house, while Jupiter in the ninth. The Sun and Moon are auspicious in the tenth house, while all the planets are auspicious in the eleventh house. Venus and Mercury are favourable in the twelfth house.

The combinations, between Leo and Capricornus, between Virgo and Aries, between Libra and Pisces, between Aquarius and Cancer, between Sagittaries and 'Taurus' and between Gemini and Scorpio are most auspicious. These fourteen combinations always conduce to well-being.

CHAPTER LXII.

HARI said :—Beginning from the time of its rising the sun lives in the various Rashis (signs of the Zodiac), O Hara. He lives for six days and six nights in his own Rashi. He lives for five hours in Pisces and Aris, four hours in Taurus and Aquaris, three hours in Capricornus

and Gemini, five hours in Sagittarius and Cancer, six hours in Leo and Scorpio and seven hours in Virgo and Libra. This is described as the extent of Lagna.* If a woman is born when the Sun is in Aries she becomes barren; when he is in Taurus she becomes handsome in person ; when, in Gemini, she becomes lucky ; when, in Cancer, she becomes dissolute ; when, in Leo, she becomes the mother of few children ; when, in Virgo, she becomes supremely beautiful ; when, in Libra, she is endowed with both beauty and fortune ; when, in Scorpio, she becomes foul-mouthed ; when, in Sagittarius, she becomes fortunate ; when, in Capricornus, she becomes mean ; when, in Aquaris, she becomes the mother of few children ; when, in Pisces, she is endued with the spirit of disassociation from the world. The Rashis Libra, Cancer, Aries, Capricornus are both moveable and fixed. Leo, Taurus, Aquaris, and Scorpio are all fixed groups of stars. Virgo, Sagittarius, Pisces, and Gemini, are endued with two-fold characters. It is better to leave any place under the influence of moving stars and enter the house under that of fixed ones. The installation of an image of the deity should be made under the influence of that group of stars which are both moveable and fixed.

The first, sixth, or the eleventh, day of a fortnight is called Nandā. O bull-emblem'd deity, the second, seventh, or the twelfth day is called Bhadrā. The eighth, third, or the thirteenth, day is called Jayā, O Rudra. The fourth, or the ninth, day is call Riktā. The fourteenth day is called Varjya. The fifth, or the tenth, day is called Purnā. And the full-moon day is called Shubhā.

Mercury is always on circuit, Jupiter is always quick in motion, Venus is slow, the Sun is certain, Saturn is terrific, Mars is fierce, and the Moon is calm. Under the influence of Mercury and Jupiter one should leave his house ; under

* The Sun's entrance into a Zodiacal sign.

the influence of Venus and Sun one should enter a house ; under the influence of Saturn and Mars the Kshatryas, who desire for success, should be engaged in battle.

The installation of a king and sacred fire should be done on a Monday. Under the influence of the Moon one should lay the foundation of a dwelling house. Under the influence of Mars one should accept the command of an army, undertake a war and practise arms. Under the influence of Mercury any work, deliberation, or journey, is crowned with success. Under the influence of Jupiter one should study, adore the gods, and put on new habiliments and ornaments. Under the influence of Venus it is better to give away a daughter in marriage, ride an elephant, enter into contracts, or espouse a wife. Under the influence of Saturn it is auspicious to enter a house for the first time, or entrap an elephant.



CHAPTER LXIII.



HARI said:—Hear, O Shankara, I will now describe in brief the characteristic marks of men and women.

Tender palms like lotus petals and not perspiring, fingers adjoining each other, copper-coloured nails, beautiful ankles, well-formed head and feet, plump like a tortoise, mark out a man to be a king. Yellow nails, rough face, high head, feet like winnowing baskets, and withered fingers of the feet, are the marks for sorrow and poverty. There is no doubt about it. Thighs like the trunks of elephants containing few hairs, and one hair in the navel are the marks for great kings. The learned men and persons conversant with Srutis have two hairs each on their thighs. Those, who are poor, have

three hairs and diseased men have their knee-joints devoid of flesh. One, who has got a small genital organ, becomes a rich man with no issue. One, who has got a big genital organ, becomes poor. One, who has got one scrotum, becomes poor. One, who has got unequal testes, gets a fickle wife. One, who has got equal testes, becomes a king. One, with hanging testes, becomes short-lived. One, having a bad wrist, becomes poor. With pale-coloured wrists a person becomes happy.

An indigent person passes urine with great sound. Those, who pass urine without any sound, become kings. Those, who have even bellies, enjoy various pleasures of life. Those, who have bellies like pots, become indigent. Those, who have serpentine bellies become poor. Linear marks indicate longevity. He, who has three lines on the forehead, becomes happy, gets sons, and lives for sixty years. One having two lines lives for forty years. One, who has a line on the forehead extending to the ears, lives for twenty years. If one has three lines on the forehead extending up to ears he lives for a hundred years. One, having two lines, lives for seventy years. One, having three lines, lives for sixty years. The person, having two lines one clear and another indistinct, lives for twenty years. One, who has short lines, lives for forty years. The person, who has broken lines, meets with an accidental death. The person, on whose head are seen the marks of a trident or Pattica, is favoured with riches and children, and lives for a hundred years. The person, whose line of life passes through the middle and fore-fingers, lives for a hundred years, O Rudra. The person,—on whose palm the line of knowledge extends up to the thumb, and the line of life extends up to the foot of the middle fingers from the youngest in an unbroken and undivided condition,—lives for a hundred years. The person, on whose palm the line of life appears in a distinct form, lives for a hundred years and becomes the happy recipient

of all earthly blessings. The person, on whose palm the line of life extends also from the youngest to the middle finger, lives for eighty years.



CHAPTER LXIV.

HARI said :—The maiden, who has got curling locks, a round face and a deep navel, increases her family. A woman, whose colour is like that of gold, and whose hands are red, is called Padmini. Such a woman, born one in a thousand, is personification of chastity. The woman, who has uneven hairs and round eyes, becomes widowed, and is always unfortunate in her surroundings. The maiden, who has a face like the full-moon, is effulgent like the rising Sun, has expensive eyes and Vimva-like lips, enjoys happiness. Many lines indicate misery and dearth of the same signifies poverty. One, having crimson-coloured lines, enjoys happiness, and one, having dark-blue lines, becomes unchaste. A wife is like a minister to her husband in works, a friend in enjoyments, a mother in affection, and a public woman while on bed.

The woman, who has the marks of a goad, circle and discus on her palm, gives birth to a son and obtains a king as her husband. The woman, whose two sides and breasts are covered with hairs and whose lips are high, soon destroys her husband. The woman, who has the marks of a wall or gateway on her palms, becomes a queen even if she is born as a maid servant. One, who has rows of reddish and high hairs on her person, becomes a maid servant even if she is born in a royal family. One, who has got her thumb and ring-finger of an unusually high stature, soon kills her husband and leads a loose life. Oily eyes indicate good luck, oily

teeth indicate good eating, oily skin indicates a good bed, and oily feet indicate conveyances. The auspicious signs of women are cool and high breasts, copper-coloured nails, beautiful feet, marks of fish, goad, lotus, discus and plough-share on the soles and palms which do not perspire, a beautiful hip without hairs, thighs like the trunk of an elephant, most excellent and capacious buttock like a fig leaf, spacious and deep navel and chest and breast shorn of hairs.

—:0:—

CHAPTER LXV.

HARI said :—I will now describe the auspicious marks of men and women as described by Samudra (Palmistry). by knowing which one may without any labour calculate the past and future.

Unperspiring palms, lotus-like belly, fingers adjoining one another, copper-coloured nails, warm feet like tortoise, strong ankles and beautiful sides are the marks of a king. Rough, uneven feet like winnowing baskets, dry locks, twany coloured nails. and distantly placed fingers are the marks of poverty. Well-formed and red feet, equal shanks without hairs, thighs like the trunks of elephants and equal knee-joints are the characteristic marks of a king. The indigent have shankles like those of a jackal and have hairs in the navel. The kings the Srotiyas and the intelligent have two hairs each. Persons, having three hairs, become poor, miserable and are always objects of censure.

A person, having curling hairs, dies in a foreign country. A knee-joint without sufficient flesh indicates good luck (in a man). With a knee-joint of insufficient flesh one knows

degraded women. One, having deformed knee-joints, becomes poor and one having plump ones obtains a kingdom.

A person, having a short genital organ, lives long and becomes rich and has few offspring. One, having a huge genital organ, becomes proud of his wealth. When the left testes is swollen the person does not get sons. When the testes are uneven the person obtains sons; and when they are bent down it indicates poverty. When the genital organ is small a person obtains sons; when the head of the genital organ is plump the person becomes happy; when there are thick chords in the organ the person becomes happy. When the testes are thick-set the person becomes a king; and when they are long and rugged the person becomes poor. One, who has a small testicle, becomes a strong and powerful warrior. One, who has got one teste, becomes weak; and one, who has got uneven testes, gets a fickle wife. One, who has got even testes, becomes a king; and one, who has got a long testicle, lives for a hundred years.

One, who has got high wrists, lives for many years; one, who has got rugged wrists, becomes a master. With yellow-coloured wrists people become poor, and with dark wrists they enjoy happiness.

Persons, who pass urine either with or without any sound, become poor. When urine comes out in one, two, three, four, five, or six lines and passes towards the right, it indicates the signs of kingdom. Those, who pass urine in a scattered way, become indigent, those, who pass urine in a strong flow, become happy and obtain good wives. When urine remains on an equal level a man obtains wife, gems and riches, and when it goes down he obtains maidens.

When the semen is dry a person becomes indigent and when there is scent of flower in the semen he becomes king. When there is smell of honey in it he acquires

immense riches. When there is the smell of fish in the semen he gets a son. When semen is scanty he obtains maidens. When there is the smell of meat he enjoys various luxuries of life ; when there is the smell of wine he becomes a priest. When there is smell of ashes he becomes poor.

One, who finishes soon his sexual intercourse, lives long. He, whose sexual intercourse lasts long, is short-lived.

One, having big buttocks, becomes proud of his wealth. One having fleshy buttocks becomes happy ; and one having leonine buttocks becomes a king. One, having a monkey-like waist, becomes indigent. Persons, having serpentine bellies, become poor. Those, having pan-or pot-like bellies, become rich.

People, having spacious arm-pits, become indigent ; those, having equal arm-pits, enjoy various objects of life ; those, who have hollowed arm-pits, become proud of wealth ; those, who have elevated arm-pits, those, who have uneven arm-pits, and those, who have crooked arm-pits, become kings. Those, who have got fish-like bellies and navels, become happy. Those, who have got capacious or low navels, are doomed to suffer miseries. If there is wrinkle inside a navel it brings on death at the stake for the person. If there is wrinkle on one side the man lives for ever. If it is in an equinoctial position he becomes the possessor of riches. If it is downwards he becomes the possessor of kine. If it is of the shape of a pericarp of a lotus he becomes a king. If there is one wrinkle the person lives for a hundred years. If there are two he enjoys prosperity. If there are three wrinkles he becomes a preceptor.

If the wrinkles are straight the person becomes happy. If the wrinkle is awry he knows women unworthy of being known. If the arm-pits are fleshy, tender, even and covered with rows of hairs on the right side, the person becomes a king. If the rows of hairs tend towards the

opposite direction the person becomes devoid of all objects and happiness.

If the nipples of the breasts are not high the persons become very lucky. But if they are uneven, high and of yellow colour they become poor.

The kings have high and fleshy chests which do not tremble, are sinewy and covered with strong hairs going downwards. A rich man has an even chest. One, having plump chest, becomes very powerful. Persons, having uneven chests, become indigent and are killed by weapons.

Persons, having rugged collar-bones, become indigent. Those, having elevated collar-bones, enjoy various objects of life; those, having depressed ones, become indigent; and those, having plump ones, become rich. One, who has a flat neck becomes indigent. He, who has got the arteries of his neck, not very prominent, becomes happy. He, who has buffalo-necked, becomes a hero. He, who has a neck like that of a deer, masters the Holy Scriptures. One, who has a neck like a conch-shell, becomes a king; whereas one, who has a long neck, becomes a voracious eater.

A back, not covered with hairs and even in shape, always indicates auspiciousness, while of any other kind it is the forerunner of inauspiciousness.

The most auspicious arm-pit is that of the shape of a fig-leaf, which is covered with brown hairs and from which good smell comes out. Any other description is the mark of poverty.

Fleshy, well-formed and well-joined arms are the most auspicious. Well-rounded and fleshy arms, extending up to the knees, indicate the signs of royalty. Short arms, covered with hairs, indicate signs of poverty. Arms, like the trunks of elephants, are the best. Fingers of the hands, when straight, are most auspicious. Those of the intelligent are short and those of the servants are flat. The indigent have either fat, crooked or bent and lean fingers. Those, who

have hands like those of a monkey, become indigent. That like a tiger indicates strength. The depressed palm of a person indicates the destruction of his paternal property. The kings have well-formed, thick-set and sweet-scented wrists. Those, whose fingers make a sound when handled, become degraded and poor. Persons, who have uneven fingers, always pay taxes. Those, who have red hands and palms, become very rich. Those, who have yellow-coloured and rough ones, become indigent and addicted to other people's wives.

Those, who have nails like husks, become eunuchs. Those, who have rugged and broken nails, become indigent. Those, who have discoloured and disfigured nails, always pry into other's business. Those, who have copper-coloured nails, become kings. Those, who have the mark of a barley on their thumbs, become rich. When there is such a mark at the foot of the thumb a person gets sons. If a person has long knots in the fingers he lives a long life and becomes lucky. He, who has disjoined fingers, becomes poor. He, who has got close fingers, becomes a rich man.

The person, on which palms three lines appear from the wrist, becomes a king. When the figures of two fishes appear on the palm the person becomes a great sacrificer. The sign of a thunder-bolt appearing on the palm indicates the possession of riches. The sign of the tail of a fish indicates intellect. The signs of conch-shell, umbrella, vehicle, elephant and lotus indicate royalty. The marks of a pitcher, goad, flag and lotus-stalk indicate the possession of jems. The mark of a chord indicates the possession of kine; that of Swasthika indicates royalty. The marks of discus, sword, Tomara, bow and teeth appear on the hands of a king. The mark of a mortar appears on the palms of a person who celebrates sacrifices and that of a sacrificial altar appears on the palm of an Agnihotri. The marks of a tank and triangle indicate righteousness.

Lines, originating from the root of the thumb, indicate the possession of sons and happiness. A line, extending from the tip of the thumb to that of the fore-finger and originating from the root of the youngest finger, makes one live for a hundred years. When it is broken it indicates danger from a tree. Many lines indicate poverty.

A spare chin indicates want; while a fleshy one indicates riches. Red lips indicate royalty. Smiling and tender lips, resembling Vimba fruits, indicate the same. Those who have rugged lips become poor. Thick-set and cool teeth are the best. Sharp but even teeth are also most auspicious. Red tongue is also most auspicious. Blue and tall tongue is also the best and a white palate indicates the destruction of wealth. There are two kinds of faces—dark and rough; tender and gentle. Clean and tender face indicates royalty and its opposite indicates poverty. A son, possessing the face of his mother, suffers great miseries. A rich person has a round face and a poor man a tall one. The vicious have cowardly faces and the wicked cunning ones. Those who have depressed faces get no sons. The misers have short faces. The happiest of men, who enjoys all the luxuries of life, has tender, thin and beautiful beards. A thief has got thick, short and crimson-coloured beards. The sinful persons have red and rugged beards.

The misers have short ears. Those who have got spear-like ears become kings. Those, who have got hairs on their ears, die soon. Persons, having big ears, become kings and rich men. Persons, endowed with hanging and fleshy ears, also become kings. One, having depressed cheeks, enjoys all the luxuries of life. One, having well-formed cheeks, becomes a minister. One, having a nose like that of a parrot, becomes happy. One, who has got a thin nose, lives long. One, who has got a well-like nose with its tip broken, knows women unworthy of being known. One, who has got a long nose, enjoys good luck. A thief has got a flat

nose. A flat nose also indicates death and misfortune. A straight nose, with beautiful tip and small nostrils, indicates the signs of royalty. A little curve on the right side indicates crookedness. Continual sneezing indicates strength. A flat nose indicates the possession of delight and that with sound indicates the possessor as being the supporter of all creatures.

Persons, having eyes like lotus-petals with a little curve at the corners, enjoy all the luxuries of life. Sinful persons have eyes like those of a cat and wicked wights have twany-coloured eyes. The crooked are squint-eyed and the sinful persons have yellow-coloured eyes. The heroes have oblique eyes and the warriors have eyes like those of an elephant. The kings have got grave eyes and the ministers fleshy ones. The learned have eyes like the petals of a red lotus; while the fortunate men have dark-blue eyes. Dark-blue pupils and the absence of eye-lids indicate the destruction of the possessor. The sinful wights have round eyes and the indigent have poorly-looking eyes.

Those, who have got cool skin, enjoy the various objects of life. Those, who have got elevated navels, live for a short time. Those, who have got capacious and elevated navels, become happy. Those, who have got uneven eye-brows, become poor. Long but unconnected eye-brows indicate riches. He, who has got crescent-shaped eye-brows, becomes rich. One, who has got a cut between the two eye-brows, becomes indigent. Those, who have got bent down eye-brows, know women unworthy of being known.

A high, capacious, conch-shell-like and rugged fore-head indicates poverty. Persons, having crescent-shaped fore-heads, become rich. Persons, having spacious fore-heads, become preceptors. Persons, having sinewy fore-heads, become sinners. Persons, having high and triangular fore-heads, become the possessors of wealth. Persons, having depressed fore-heads, are addicted to wicked deeds and

worthy of being slain. A round fore-head indicates miserliness. An elevated fore-head indicates royalty. A dry unperspiring fore-head is not auspicious for men. A sufficiently perspiring and rough fore-head indicates happiness. Untrembling and expensive fore-head is the best and expressive of happiness. A laughing and wicked fore-head indicates madness.

Three lines on the fore-head indicate longevity for a hundred years. Four lines indicate royalty and longevity for ninety-five years. Absence of any line indicates longevity for ninety years. When the lines on the fore-head are broken a man becomes licentious. If the lines extend up to hairs a person lives for eighty years. If there are five, seven or six lines, a person lives fifty years or more. If they are dark-blue in colour a man lives forty years; and if they extend up to the eye-brows the person lives thirty years. When there are twenty lines bending towards the left it indicates longevity and when there are short lines it indicates short life.

An umbrella-like head indicates royalty, auspiciousness and riches. A bland head indicates the death of one's father while a circular head indicates riches. A pitcher-like head indicates vile desire and poverty.

Black, straight, thin and not too much hairs indicate royalty. Hairs, having many roots, uneven, with gross tips, twany-coloured, bent down, thick and dark-blue also indicate signs of royalty. Highly rough, sinwey body, devoid of flesh, is most inauspicious. Any other description is auspicious. For kings there are three deep, spacious and long marks, five very fine, six elevated, four short and seven crimson-coloured. Navel, voice and understanding—these three should be deep. Fore-head, face and chest should be broad. Eye, side, tooth, nose, mouth and back of the neck should be high. Shank, neck, genital organ and back—these four should be short. Palms, corners of the mouth, nails, corners

of the eyes, feet, tongue and lips should be red. Teeth, knots of fingers, nails, hairs and skin—these five should be very fine. The distance between breasts, arms, teeth, eyes and nose should be long. I have thus described the characteristic marks of men. I will now describe those of women.

She, who has got cool and equal feet and palms, coppery nails, joining fingers with elevated tips, becomes a queen. One, obtaining her [as a wife] becomes a king. Well-formed ankle, lotus-like, tender and unperspiring palms containing the marks fish, goad and flag single out a woman for a queen. The feet of a queen bear the marks of a thunderbolt, lotus and plough-share. Well-rounded hips, devoid of hairs and arteries, are most auspicious. Well-formed joints and even knee-joints are most auspicious. Thighs, like the trunk of an elephant, even and without hairs, are most auspicious. A capacious buttock, like unto a fig-leaf, is most auspicious. Loins, fire-head and chest, when they are of the form of a tortoise, are most auspicious. Fleishy wrists and hips are most auspicious for women. A navel, capacious, deep and fleshy with three wrinkles inside, is most auspicious. Even and pointed breasts without hairs are most auspicious. Red lips are most auspicious and round and fleshy mouth is the best. Teeth must be like Kunda flowers and speech must be sweet like the notes of a coel. Mercy, simplicity and even nose are the most beautiful marks for women. Eyes like blue lotuses well attached to the nose, eye-brows not very plump and like unto the rising moon, fore-head not very elevated and without hairs, not very fleshy and tender ears of equal size, and tender, curling and dark hairs are the most auspicious marks. Well-formed head and soles or palms, bearing the marks of horse, elephant, tree, sacrificial stake, wheat, Tomara, flag, chowri, garland, hill, well, altar, conch-shell, umbrella, lotus, fish, Swastika, car and goad are the signs of royalty in women. The auspicious marks in

women are well-formed wrists and hands like lotuses and palms not depressed nor very elevated. Linear marks on the palms are the signs which show that a woman will not be widowed and enjoy her life. If a line rising from the wrist goes to the middle finger it indicates the possession of kingdom and happiness in women. A line originating from the root of the youngest finger indicates life for a hundred years. If a line passes from the tip of the thumb to that of the fore-finger it indicates the shortness of life. If a line originates from the foot of the thumb and is long it indicates the possession of sons; and if it is short it indicates the possession of women. If that line is broken at many places it indicates the shortness of life; and if it is broken at a long interval it indicates longevity. These are the auspicious marks for women and others are inauspicious.

The woman, whose youngest or ring finger does not touch the ground or whose thumb is bigger than the fore-finger, becomes unchaste. Elevated calves, sinewy, hairy or fleshy hips, pitcher-like belly, depressed and small buttock are the signs of misery. Short neck is the sign of poverty and a long one is the sign of the extinction of the family. Fat women are forsooth terrific. Squint and twany-coloured eyes, dark-blue smiling looks, and smiling and depressed cheeks are the signs of unchastity. If a woman has a tall fore-head she kills the younger brother of her husband. If the belly is long she kills her father-in-law and if the hips are high she kills her husband. Hairy lips are most inauspicious for husbands. Hairy breasts, rugged ears, sharp and uneven teeth conduce to their miseries. If the flesh is dark-blue it shows she will be a thief and if it is tough it indicates the death of her husband. A sinewy, uneven and dry body indicates poverty. If the upper lip is high it shows she will be quarrelsome and harsh-speeched. Want of accomplishments and an ugly feature are both short-comings in women.

I have thus described the characteristic marks of men and women which confer wisdom on men.

—:0:—

CHAPTER LXVI.

HARI said :—It is better to adore a stone which has no characteristic marks than the one which has a circular mark on it.

The first image is Sudarshana. The second is Lakshmi-Narayana. The third is Tree-Chakra (three discus), the fourth is Achyuta, the fifth is Chaturchakra and the sixth is Chaturbhuja (four-armed). The next is Vasudeva, then Pradyumna, then Sangkarshana and the eighth is Purusottama. Navavyuha is the tenth. Aniruddha is the eleventh, then Ekadasa and then Dwadashatma. Ananta is on the top of all the lines.

Where there is Shalagrāma stone there lives the lord of Dwāravati (Vishnu). Where is the meeting between these two there is forsooth emancipation. Shālagrāma, Dwāraka, Naimisha, Pushkara, Gya, Baranashi, Prayaga, Kurukshetra, Gangā, Narmudā, Chandrabhaga, Saraswati, Purusottama, and Mahakāla—these are the sacred shrines, O Shankara, which dissipate all sins and yield enjoyment and emancipation.

Prabhava, Vibhava, Shukra, Pramoda, Prajapati, Angira, Shrimukha, Bhāva, Pushā, Dhātā, Ishwara, Vahudhanya, Pramāthi, Vikrama, Vidhu, Chitrabhānu, Swarbhānu, Dārūna, Ikarthiva, Vyaya, Sarvajit, Sarvadhāri, Virodhhi, Vikrita, Khara, Nandana, Vijaya, Jaya, Manmatha, Darmukha, Hemalamva, Vilāmya, Vikāra, Sharvari, Plavā, Shubhakrit, Shobhana, Krodha, Vishwāvasu, Parābhava, Plavanga, Keelaka,

Soumya, Sādhārana, Virodhakrit, Paridhāra, Pramādi; Ananda, Rakshasa, Nala, Pingala, Kālasiddharta, Durmati, Sumati, Dundubhi, Rudhirodgāri, Raktāksha, Krodhana, Akshaya—are the names which indicate years to be either auspicious or inauspicious.

O Rudra, I will now describe time leading to success according to the system of Panchasara* (five vowels.) They are Rājā, Sājā, Sāja, Udāsā, Peedā and Mrityu. In the figure of five fires one should write the vowels A, I, U, E, OU. Six fires should come from the lines drawn upwards or askance. In the house of one fire the times Raja, Sāja, Udasā, Peedā and Mrityu are in order presided over by Mars, Mercury, Jupiter, Venus, Saturn, the sun and the moon. The first division of the time is presided over by the stars beginning with Revati and ending with Mrigasira. Beginning with the month of Chaitra each group of five stars appears. From the first letters of the names of the stars twelve days and two months are derived. In the fifth house of the figure the characteristic marks of the various divisions of Time are found. From the first letter of the name of any article pronounced by a party divisions of Time, the various Tithis, various days, stars and months are calculated.

The mantram is "Om, Kshoum, Sivāya Namas." It is called Trailokyamohana. It counteracts the influence of evil stars on mental faculties and yields success, when written on a Bhurja leaf with Gorochana and along with the names of Siva, Gana and Lakshmi, it is placed on the neck or arms.

* *Panchasara* is one of the divisions of Hindu Jyotish (astrology). It refers to the five elements viz. earth, air, fire, water and ether which compose the human body. Auspiciousness and inauspiciousness of time is calculated, according to the Panchasara, by the increase or decrease of all these elements severally.

CHAPTER LXVII.

SUTA said :—Now I shall narrate to you the science of divination which the god Hara learned from Hari and disclosed to his consort Gouri, and the data of which can be gathered from one's own internal system or organism. The Mars, the Fire-God, the Sun, the Earth, the Saturn, the Water-God and the Nodes (Rahu), should be deemed as seated in, or permeating with their respective influences, the air or the vital wind that blows through the right nostril of a man ; whereas the Jupiter, the Venus, the Mercury and the Moon should be regarded as the presiding planets of the wind that escapes through his left nostril. Rites or incantations undertaken or practised for the acquisition of territories or a place in the king's service, as well as acts such as the first starting of a trade or the first interview of a king, and auspicious works in general, should be performed when the breath-wind would blow through one's left nostril. The Saturn, the Nodes, the Mars, the Sun, and the Planet of Water, should be deemed as ascendant when the process of respiration would be performed through the right nostril, and all baneful principles should be likewise regarded as dominant with them.

The good or evil fate of a man can be divined from the escape of the breath-wind through the different nostrils as well as from the predominance of the concomitant principles (Svarodaya) in the diviner. Net works of nerves of varied shape and immense extensions run through the body in all directions. From the nerve-bulb or nerve ganglion alone, situated below the umbilicus, there branch out no less than seventy-two thousand nerves, rolled up in the form of a coil or wheel, each carrying away the stream of life in their

course. Three out of these innumerable nerves, pre-emí-
nently rank as the most important. These three (occult)
nerves run below the spinal column of a man, the left one
being called the Ida, and the right one, the Pingala. The
central one of this nerve system is called the Sushumna.
The Moon is the presiding deity of the Ida or the left nerve,
the Pingala or the right nerve is effulgent with the light of
the sun, while the Sushumna or the central one owns the Fire-
God as its tutelary divinity, and is the destroyer of all pheno-
menal life. The Ida or the left nerve flows with the stream
of divine ambrosia and laves the shores of the organic world
with a perpetual flow of life. The Pingala or the right
nerve is permeated with the essence of the god of destruc-
tion (Rudra) and carries within it the principle of universal
dissolution. The concerted work of these two nerves (the
left and the right) leads to death and ushers in an absolute
breakdown of all undertakings.

Inspiration or taking in of the breath wind is performed
by means of the Ida, while respiration or the process of letting
it out, is done with the help of the Pingala.

All blissful or auspicious acts, should be undertaken when
the vital energy of the doer would remain confined to the
Ida, while all fatal, or harmful incantations should be practised
when the same would be lodged in the Pingala. Sojourn
to a distant land and all processes for the elimination of
poison from the human system, should be started under the
auspices of the flowing of the vital stream through the Ida,
while a predominance of the Pingala (flowing of the life
stream through Pingala) in a man, should be deemed as the
most auspicious occasion for taking his dinner, or visiting his
wife, or fighting his antagonist. Similarly a predominance of
the Pingala should be made use of, in practising incantations
which are fatal in their effect or can send one's adversary
crazy from his household. A dinner, or a battle, or a sexual
intercourse, partaken of, entered into, or commenced during

the ascendancy of the Pingala, is sure to be crowned with success.

Kings and crowned heads, should take advantage of such a state of the Ida, in undertaking all acts which tend to make men happy, as well as in commencing a sojourn to a distant country, or in practising venomous charms or those which bring about the fruition (realisation) of one's own speech. A simultaneous flowing of the life current through both of these occult nerves (Ida and Pingala) should be interpreted to indicate an occasion when charms of both blissful and fatal virtues, should not be practised, and such a state should be deemed as the equator of life. A predominance of the left occult nerve is the most auspicious occasion for the purposes of a journey and for practising all lucky incantations, as well as for undertaking all works of profit and victory and those that contribute to the preservation of health and life. Similarly an ascendancy of the right occult nerve, Pingala, should be deemed as the signal moment for starting on a military expedition, or for visiting the bed of a woman and for undertaking all minor acts in general.

A battle should be commenced, when the general or the warrior leading the attack, would feel his vital wind blowing through the occult nerves of the Sun and the Moon, and a person with such a state of vital air, enquiring about the probable result of the battle, should be assured of the success of the party on whose behalf he had consulted the diviner. Such a party is sure to conquer the whole country lying at the angle of the compass which the vital wind blows to, even if the lord of the celestials confronts his army as an opposing rival. The ten occult nerves, such as the Aries, etc., and which are arranged in both sides of a human frame, represent the Lagnas such as the Chara (mobile) the Sthira (fixed), etc.

The diviner or prophet should hold up his face, in the shape of a bell after the enquirer had finished putting his

query, and he would take in or let out his breath wind simultaneously with the inspiration or respiration of the enquirer. O Shiva, the five fundamental material principles of the universe, are situated in the right and left sides of a human organism. The predominance of the principles of fire in a human system, should be inferred from the escaping of the vital wind along the upper part of the nostril, while the ascendancy of the water principle, should be judged from its outflow, touching the bottom line of the nostril. In the same manner the escaping of the breath-wind in a slanting direction, would indicate the predominance of the principle of wind. The predominance of the earth principle would be indicated by the breath-wind keeping a middle path inside the nostril, while the predominance of the principle of sky should be inferred from the outflow of the breath as stuffing the nostril and running in all directions.

Incantations, endued with the mystic virtues of destroying life, should be practised during the ascendancy of the principle of fire, rites of pacification during the predominance of the water-principle, charms for distracting human mind during the predominance of the wind, spells for benumbing the faculties of one's adversary during the ascendancy of the earth principle, while penances for the emancipation of one's own self, should be practised during the predominance of the principle of the sky or ether.

—:0:—

CHAPTER LXVIII.

SŪTA. said :—Now I shall discourse on the method of testing the genuineness of gems and precious stones. There lived in ancient time a demon, named Vala. Vala conquered

the god Indra and his celestials, and reigned supreme and invincible in the universe. The gods, on the occasion of a religious sacrifice, jocularly asked him to play the part of the animal of the sacrifice. This Vala consented to do and pledged his word for the performance of the part and suffered himself to be bound at the sacrificial stake. Whereupon the gods turned the jest into earnest and killed the invincible Vala in that mockery of a religious sacrifice. Thus Vala yielded up his ghost for the good of the universe and the welfare of the gods, and, behold, the severed limbs and members of his sanctified body, were converted into the seeds of gems.

Then the gods and the Yakshas and the Siddhas and the Nagas eagerly rushed to collect those seeds of gems and there were mighty flutterings of celestial pinions and rustlings of celestial garments in heaven. The gods came riding in their aerial cars, and carried away the seeds of gems for their own use, some of which dropped down on earth, through the violent concussion of the air. Wherever they dropped, whether in oceans, rivers, mountains or wildernesses there originated mines of those gems through the celestial potency of their respective seeds.

Of the gems and precious stones, some are endued with the virtues of expiating all sins or of acting as a prophylactic against the effects of poison, snake bites, and diseases, while there are others which are possessed of contrary virtues. Gems, such as the Padmaraga, the Emerald, the Indranila, the Vaidurya the Pushparaga, the diamond, the pearl, the Karketana, the Pulaka, Rudhirakhya (blood stone) the crystal, and the coral, should be carefully collected, subject to the advice of experts on the subject. First the shape, colour, defects or excellences of a gem should be carefully tested and then its price should be ascertained in consultation with a gem expert who has studied all the books dealing with the precious stones.

A king or a ruling chief with a view to acquire a greater prosperity, shall collect and wear a gem that has been found pure after a satisfactory test. Men, dealing in gems and experienced in the art of detecting its defects and well versed in the knowledge relating to the appraising of precious stones, should be deemed as the only persons capable of fixing the price and ascertaining the water of a gem. Since the learned hold diamond to be the most effulgent of all precious stones, we shall first describe the mode of testing the diamond.

The least particle of bone of the conquerer of Indra, falling or dropping down from the sky in a country, germinates diamond-crystals of varied shapes. The eight regions or divisions of the country in which diamond is found, are the Himalayas, the Matangas, the provinces of Anga, Saurashtra, Pundra, Kalinga, Koshala, the basin of the river Venva, and the country of the Souveras. Diamonds found in the region of the Himalays, are tinged with a little copper-colour, while those found in the basin of the Venva are coloured like the disc of the full moon. Diamonds found in the country of the Souvera, are possessed of a lustre similar to the deep shade of a black rain cloud, while those found in the country of Sourashtra, shine with a copper-coloured effulgence. Diamonds found in the country of Kalinga, are coloured like the molten gold, while those found in Koshala are yellow. Diamonds found in the country of Pundra, are coloured blue, while those found in the regions of the Matangas, are yellowish in their hue.

Gods are supposed to dwell in a particle of diamond, wherever found, which is possessed of a clear, light shade and the usual commendable features, is smooth and even at the sides, and is divested of all threatening traits such as scratches, dot like impressions, marks of crow's feet, or clouding impurities in its interior. Coloured diamonds, should be regarded as presided over by different divinities according

to their respective hues. Green, white, yellow, brown, blue and copper-coloured diamonds are ascribed to the direct tutelage of the Sun, Varuna, Indra, the Fire-God, the Lord of the Pitris and the Maruts, respectively.

A Brahmana is enjoined to wear a diamond which is coloured like a conch shell, or a Kumuda flower or a white crystal, whereas a Kshatriya should wear one that is coloured brownish yellow like the eyes of a hare. A diamond possessed of a soft greenish colour like the tender leaves of a plantain tree, prove beneficial to a man of the Vaishya class, while a Shudra would do well to wear a diamond that has a lustre like that of a newly washed sword. Diamonds which are coloured yellow or possessed of a hue like that of a coral or a Java flower, (China Rose) should be held as fit only for the use of a king and would prove positively harmful to any man occupying a lower position in life. A king in his capacity of the lord of all the castes, is privileged to wear diamonds of any colour he pleases, provided they are not vitiated by the prohibited features, whereas such a conduct on the part of an ordinary man; is sure to be attended with evil consequences.

A diamond possessed of a double or dubious shade or colour, should be looked upon as portending dire calamities like the birth of an illegitimate or half caste child in the family, etc. A diamond should not be used only with a look to the caste or class it specifically belongs to, inasmuch as a diamond possessed of all the commendable features proves as a source of boundless prosperity to its wearer, whereas a diamond vitiated by any of the condemnable traits, turns out to be a spring of unmitigated evil.

A diamond with one of its angles or horns broken or mutilated, or looking as if scratched, withered or trampled down, should not be retained in the household, though otherwise possessed of all commendable features, as it would certainly bring hosts of unsuspected evils in its train. The

goddess of wealth is sure to part company with a person who is impudent enough to wear a diamond which emits a red glare through one of its mutilated horns or angles and looks cloudy and impure at the centre. A diamond scratched in any part of its body and which appears to be painted with stripes of red in the inside, robs the decent competence of its wearer, and subsequently brings on his death and ruin. A diamond found in its natural state in the bed of a mine, is either hexagonal or octagonal in shape or appears like a polygon of twelve sides with all its exterior angles or points prominently marked and equally sharpened.

A diamond, cut into the shape of a regular hexagon with well-smoothed sides and well-marked points or angles, and shedding a clear prismatic lustre from the inside and divested of all the harmful traits described in the books on gems and precious stones, is to be rarely found even amidst the treasures of crowned heads. Prosperity, long life, increase of wives and progeny and domestic animals, and the bringing home of a teeming harvest, attend on the use of a diamond, keen and well marked in its points, clear in lustre and divested of the characteristic baneful traits. Serpents, tigers, and thieves fly from the presence of a person wearing such a diamond. Fatal and dreadful poisons, secretly administered, prove inoperative in his system and all his possessions enjoy a sort of immunity from acts of incendiarism or erosions by water. The complexion of such a person improves in its healthful glow and all his undertakings become prosperous and thriving.

A diamond, devoid of all the characteristic blemishes and weighing twenty tandalam in weight, and worn by a man, should be regarded as double in value of the standard of appraising used in respect of ascertaining the water, lustre price and the commendable traits of diamond. Fractions such as $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$, $\frac{1}{16}$, $\frac{1}{32}$, $\frac{1}{64}$ or $\frac{1}{128}$ should respectively be used in computing the price of a diamond, wherever it would be

found necessary to appraise a diamond by the standard of another diamond of greater weight and brilliancy. An infinitesimally small fraction in such an instance, should be computed as equal to a thousandth part of the latter in price. Eight seeds of white sesamum equal a Tandulam in weight, and the use of a diamond weighing less than even the latter standard-measure, is not prohibited. A diamond possessed of all the commendable traits and found to float on the water in test, should be worn by a man in exclusion of all the other gems happening to be in his possession.

A diamond found to be affected with small defects whether visible or invisible to the naked eyes, should be appraised at a price equal to a tenth part of that of a diamond of similar water and weight, but devoid of all such blemishes. A diamond marked with many a patent defect, whether great, or small should not be appraised at a price even equal to a hundredth part of that of a similar stainless diamond. A diamond otherwise defective, but set in a prepared article of ornament, should be valued at a very low price. A diamond of the first water, but found to be otherwise possessed of any of the condemnable traits, should not be set in a royal ornament even for the purpose of decoration. Diamonds are prohibited as articles of female wear, as they are possessed of the mystic virtues of making them sterile and unhappy. A diamond which has a stunted, elongated or a flattened look like that of a thrashed paddy, should be looked upon as devoid of all commendable features.

Imitation diamonds are made by skilful artisans with such substances as the iron, the Pushparaga (topaz) the Gomedā, the Vaiduryyam (lapis-lazuli), the crystal and the glass, and hence their genuineness should be made to be tested by experts, well-versed in the art of recognising and appraising precious stones. A diamond offered for sale, should be put to such tests, as scratching, shana (emery wheel) and immersion in alkaline solutions. A diamond would scratch

all other metals or gems, such as the iron, etc., without being scratched by any of them in return. Weight goes a long way towards the determination of a higher price of a gem or a metal, whereas the contrary should be regarded as the criterion of judgment in the case of a diamond, as laid down by the immortal gods. A Kuruvinda of inferior water can be scratched or written upon by a Kuruvinda of a higher water, while a diamond is alone capable of cutting a diamond. The lustre of all genuine gems, pearls or diamond, cut or set in an ornament, never shoot upwards, while those that are obliquely or laterally cut, emit a ray of slanting or lateral light.

A diamond scintillating with flashes of rainbow coloured hue at the centre, though otherwise stained and marked with dots and lines, or narrow at the sides, blesses its wearer with a prosperous family and well-filled granaries. A king wearing a diamond dazzling with lightning flashes, is sure to subdue the prowess of his neighbouring monarchs and to exercise an unbounded control upon his vassals and liege subjects.

—:0:—

CHAPTER LXIX.

SUTA said:—Pearls are found in the temples of elephants and wild boars, in conch-shells in oysters, in the hoods of cobras and in the hollow stems of bamboos. The origin of a species of pearls is ascribed to the effect of thunder. Pearls found in Oyster shells, abound in numbers and are usually included within the category of gems. An oyster pearl is capable of being pierced with a hole in the middle (running through its entire length) while the remaining species do not admit of being similarly bored. Pearls found

in the stems of bamboos or in the temples of elephants and wild boars or in the mouths of whales or in the entrails of conch-shells, are devoid of lustre, though possessed of other auspicious virtues.

Of the eight species of pearls described by the connoisseurs of gems, those obtained from conch-shells and the temples of elephants should be deemed as standing in the bottom of the list as regards colour and brilliancy. A conch-shell pearl is usually as big as a large Kona (point of a rapier) and assumes a colour similar to that of the mollusc it is found in.

A pearl found in the temple of an elephant, is marked by the absence of any definite colour and is lustreless like a pearl found in the stem of a bamboo. A pearl found in the mouth of a fish, is a perfect sphere in shape and is marked by a yellowish hue, like the back of a pathenam fish as is occasionally found inside the mouth of a whale that frequents the unfathomable depths of ocean beds. A boar-pearl resembles the tip of its tusk in colour, and is obtained in certain quarters of the globe and is blissful like the boar incarnation of the divine Vishnu. A pearl obtained from inside the hollow stem of a bamboo, resembles a hailstone in colour, and is found only in a bamboo that grows in the land of the honest and the pious, and not in every tope of that grass.

A pearl found in the hood of a cobra is round in shape like the one obtained from the mouth of a fish and emits a dazzling effulgence from its own natural seat. After copious washing such a pearl assumes the lustre of a well-polished sword. The possessor of a cobra or serpent-pearl, meets with a rare good fortune, and becomes a pious and illustrious king in time, with a treasury full of other species of precious gems.

Dark clouds, hung down and heavily charged with rain, and roaring with the voice of the eternal trumpets blown upon at the time of universal dissolution and spangled with

flashes of lightning, closely envelop the sky, at the time, when the Bramhana, well versed in the religious and ceremonial proceedings, after enquiring about the acquisition of such a pearl, and having done the necessary rite of protection unto it, formally takes it into the interior of the house of its possessor. Neither the serpents, nor the Rakshas, nor diseases, nor disturbances of any kind would assail the man amidst whose treasure such a snake-pearl would lie.

A cloud-grown pearl rarely reaches this mortal globe, and usually falls to the lot of the celestials. By illumining the four quarters of the sky with its native lustre, a cloud-begotten pearl, like the sun, dispels the gloom of a cloudy day. Outshining the combined effulgence of the fire, the moon, and the myriads of scintillating stars, such a pearl, like the dawn of day, can dispel the gloom of even the darkest night on earth. The whole earth, girdled by the four oceans containing innumerable gems in their fathomless depths, can not be deemed as the adequate price of such a pearl, even if she be covered over with layers of pure gold. A man, born in indigence and of humble parents, but happening to be the possessor of such a pearl, only through the transformation of a good deed done in a previous existence, is sure to be the paramount sovereign of the entire surface of the Earth. Not to the good deeds of the king alone, but to the better fortune of the whole humanity, should be ascribed the advent of such a man on earth, and no evil would ever strike the land to the extent of a thousand Yojanas round the place of his birth.

The teeth of that great Vala lay scattered and perched up over the wide expanse of heaven like the galaxy of stars, and dropped down one by one into the wonderfully coloured waters of the oceans, and originated the seeds of gems vieing with the beams of the full moon, and the rainbow tint of a peacock's feathers in colour. Some of these

seeds entered into the inner organisms of oysters that lay in the deep beds of oceans and gave rise to pearls.

Pearls are divided into eight different species according to the places of their origin, such as the Sainhalika (off the coast of Ceylon), the Paraloukika (heavenly) the Sourashtrika (born in the country of Shourashtra), the Tamraparna (off the coast of modern Tamluk), the Parashava (Persian), the Kouvera, the Pandyahataka and the Hemaka. Pearls obtained from oysters fished off the coast of Ceylon, Vardhana and Persia or the coast of any other foreign or southern islands (Patala) do not lose much in comparison with the other species as regards shape, size, colour and other properties.

The place of origin, should not be taken into account in determining the price of a pearl. A learned gem-expert shall only notice its shape and size. Nor can it be said that defects or excellencies are restricted to any particular species, since pearls of all shape and size can be obtained from oysters of the several fisheries described above.

An oyster-pearl, grounded into a well round shape, should be appraised at a price of thirteen hundred and five silver coins. A pearl, weighing half a mashaka less in weight than the former, should be valued at a sum of money equal to a two-fifth part of that of the former. A pearl weighing three Mashakas, should be valued at two thousand silver coins. According to a similar computation, the price of a pearl weighing two Mashakas and a half, should be fixed at two thousand and three hundred silver coins. A pearl, weighing two Mashakas only, but otherwise belonging to the commendable type, should be valued at eight hundred silver coins. A pearl weighing a Mashaka and a half, should be valued at three hundred and twenty-five silver coins. The price of a pearl weighing six Gunjas, should be laid at two hundred silver coins, while a pearl, weighing half as much as the former, should be valued at a hundred silver coins only. A

pearl, weighing less than the preceding one by sixteen Dharanas, is called a Darvikam as regards its weight, and can fetch a price of hundred and ten silver coins only from the hands of the ignorant. A pearl, weighing less than the foregoing one by twenty Dharanas, is called a Bhavakam by the experts and should not be valued at a higher sum than seventy-nine silver coins.

A string of thirty pearls, each weighing a Dharanam, should be valued at forty-four coins. A string of forty-four pearls of Shiktha class, should be valued at thirty silver coins. A string of sixty pearls, each weighing a Nikara, should be valued at fourteen silver coins. A string of eighty or ninety pearls of the Kupya class, should be respectively valued at eleven and nine silver coins.

The process of cleansing and perforating the pearl seeds, is as follows :—First, all the pearls should be collected and kept in a bowl of boiled rice, previously saturated with the expressed juice of the Jamvera fruits (lime). Then the whole contents of the bowl, should be kept simmering for a while, after which the pearls should be taken out and rubbed with the liquid extract of boiled rice. Thus softened they, should be pierced through as desired. The process of cleansing consists in gently heating the pearl seeds placed in a covered crucible, known as the Matsaputa and covered over with a plaster of clay, after which they should be boiled in milk, water or wine, according to the process known as the Vitanapatti. Then the pearls should be gently rubbed with a piece of clean linen, until they would begin to shine with their characteristic lustre, which would indicate the completion of the process of cleansing. This is what the mighty Vyadhi laid down as regards the cleansing of pearls out of his compassion towards the good and the erudite.

Pearls used for the personal decorations of kings and noblemen, should be kept immersed in mercury contained in a glass receptacle saturated with a solution of gold. This

is what is done by experts in the island of Ceylon. A pearl of suspected genuineness, should be kept immersed, for a night, in warm oil saturated with a quantity of common salt. Its genuineness should be pronounced in the event of its successfully stood the preceding test. In the alternative, a pearl of questionable appearance, should be covered with a piece of dry linen and rubbed with a seed of Vrihi grass, and its genuineness should be presumed from the fact of its colour having not been any way affected by the friction.

A pearl which is white, of good size, heavy, transparent, round and possessed of cool and effulgent lustre, should be regarded as the best of its kind. A pearl, which is possessed of a pretty large size, is white, and round, emits rays of effulgent lustre, is pierced with a hole of uniform girth throughout its length and evokes even the pleasure of a person not disposed to purchase the same, should be looked upon as a pearl of rare virtues. Not even a single evil can befall the possessor of a pearl which is possessed of all the commendable features and qualities enumerated in the present chapter.

—:O:—

CHAPTER LXX.

SUTA said:—The sun-god, having collected the gem-begetting blood of that great demon (Vala) who was high in dignity and mighty in prowess, attempted to stealthily fly away by scaling the expanse of ether, blue like the colour of a newly polished sword blade, when Ravana, the king of Lanka, the conqueror of the celestials in a thousand battles, intoxicated with his prowess, strength and victory, obstructed his path in heaven like a second Rahu (Nodes). The sun-god, afraid of his dreadful presence, dropped that blood in

dismay into the unfathomable depth of the pool of Lanka, tossing with myriads of sun-lit waves and girdled with a belt of Arecanut trees. From that day, the pool has acquired the celebrity of the Ravana Ganges and ranks equally with the sacred Ganges in respect of religious merit and sanctity.

From that day, the foreshores of that sanctified pool are found to be strewn over with innumerable precious gems, and shine with wonderful effulgence in the night as if pierced with hundreds of golden shafts (Narachas). On its banks are originated the bright and the beautiful-coloured Padmaragas (Ruby) and crystals and Kuruvindas of untold virtues are begotten of the perfume wafted from its fragrant foreshores. Several of the Kuruvindajas (which belong to the family of the crystals, as are found in the country of Sougandhika) resemble the flowers of the Vandhuka, the Gunja and the Kinshuka trees in colours, some are coloured like the human blood, while several of them resemble the colour obtained from the insects known as the Indragopas or that of the seeds of a pomegranate. Several of them are coloured like vermilion or the Utpala flowers or saffron or like the dye obtained from the solution of shellac, which though coloured uniformly deep throughout their body, shine with a special intrinsic light at their centre. These members of the family of crystals, illuminated by the light of the sun, shoot forth rays of wonderful colour and brilliancy from their sides which lighten up the surrounding space and are refracted in all directions.

Some of these gems are coloured like the water dyed with indigo and the expressed juice of the Kusumbha flowers. Some of them vie with the extremely deep red of the Utpala flowers. Some of them are tinged with a hue similar to that of the flowers of a Kantakari plant, while several species bear the colour of asafetida. Some of them shine with an effulgence which resembles the eyes of a chakora or a male cuckoo in colour, while the rest of the group are tinged deep

red like the flower of a Kokonada plant (red lotus). Gems, born of Sougandhika, which are coloured like the red Utpala flowers, or are possessed of a bluish hue, are nearly equal to those of the crystal family, as regards brightness, hardness, heaviness, etc. The colour of the gems belonging to the Kuruvinda family, is not so deep as that which characterises the species of crystals, the former being somewhat dull-hued and devoid of brilliancy, though there are several shining Kuruvindas which are decidedly inferior to the crystals in point of lustre and brilliancy.

Kuruvindas, found in the bed of the river Ravana Ganga, are possessed of a deep red hue like the gems known as the Padmaragas, and can be favourably compared with the members of the crystal family, as regards lustre and brilliancy. A species of gems, resembling the Kuruvindas in colour, is not usually found in the country of the Andhras and fetches an inferior price, if accidentally obtained in that division of Bharatavarsha. Similarly, gems, possessed of properties kindred to those of the crystal family, are found in the country of Tamvaru and are valued at a lower price. Brilliancy of colour, heaviness, coldness, equal transparency throughout its body, effulgence and dimension are the good features of a gem.

A gem, though genuine and otherwise possessed of the characteristic features of the family it belongs to, should not be commended to use or wearing, if found to be stained, or sandy or cracked in the inside, or rough dull and lustreless. Grief, care, disease, death, ruin and loss of fortune overtake the man who wears such a gem of the condemnable sort, even out of ignorance or lack of sufficient knowledge about the properties of precious stones. The five genuine species of beautiful gems are usually substituted with the inferior or the alien one's, which the wise and the intelligent would carefully mark at the time of purchase or selection. The gems, found

in the countries of Kalasapura, Sinhala, Tamvaru, Muktapaniya and Shreeparnakas, which go by the name of the Padmaragas, are allied to one another, and should be regarded as alien to a Padmaraga of the genuine species.

The first of the above named species (kalasa) is marked by a frosty or husky aspect. The alien species, found in the country of the Tamvaru, is characterised by a redish or copper-coloured hue, that found in the island of Sinhala, looks thin and perched up, the Muktapaniyam is marked by a shade of sky blue tint, while the Shreeparnakam is devoid of lustre and brilliancy. These, in conjunction with the following, form the distinctive traits of the several alien species of the Padmaraga, *vis.*, that they are either marked by a copper-tint, or look frosty at the centre, or seem to be clouded with an oily coating, or shine with a faded or discoloured light after rubbing, or cast a dark shade at the sides, if pressed on the head with the fingers. In testing a Padmaraga, which excels in lustre and brilliancy all other members of its own family, but which bears a weight unequal to the specific weight of a gem of its own class and size, the wise should give their verdict, as regards genuineness, to the one of greater weight of the two gems compared. In a case of doubtful and bewildering testimonies, the gem should be subjected to the test of a testing stone, or examined by scratching it with a gem of the same species. Excepting diamond and Kuruvinda, no other gem can cut or scratch a bit of Padmaraga or Indranila.

A gem, belonging to an alien or an incompatible group, should not be worn with one of the genuine species and possessed of great virtues. Even the wearing of such a gem is forbidden, if strung together with the Koustabha of divine potency. As a Chandala in the company of a host of mighty Brahmanas, can defile them without the least effort, so a gem of the incompatible type, can nullify the potencies of all other precious stones, if worn or strung together. No evil can befall the wearer of a genuine Padmaraga, even if

he lives in the midst of his deadly enemies, or walks in the path of illusion and unrighteousness. Diseases, incidental to the derangement of the vital humours, or disturbances of any kind, can never assail the man who wears a Padmaraga, burning with the effulgence of its own stirring and sterling properties.

The price fixed for a tandulam weight of cut and polished diamond, should be understood as equal to that of a Mashaka weight of cleansed and polished Padmaraga. A gem is valued for its hue and brilliancy, and hence any deterioration of these two qualities will correspondingly deteriorate its price or value.



CHAPTER LXXI.

SUTA SAID :—Vasuki, the lord of the serpents, carried away the bile of that chief of the demons (Vala) and rent in twain the vast expanse of heaven with the sweep of his mighty tail. The body of that primordial Hydra, illumined with the effulgence of gems glowing on his thousand hoods, lay like a bridge of shining silver across the infinite deep of dark blue ether; whereupon behold, the mighty Gurada, whirling round with the strokes of his mighty pinions, darted down upon that lord of the nether worlds and obstructed his way. Vasuki in his turn, terrified at that dreadful presence, dropped that bile, in dismay, down in that vale of the mount of Manikya, shaded with the luscious boughs of resinous Turaksha trees, and perfumed with the scents of the forests of Nalika.

Simultaneously with the fall described above, a portion of the bile dropped down in the country, situated beyond the Himalayas (Varalaya) and graced with the presence of the

goddess of fortune ; and the coast of the land-locked sea of that country] was transformed into one bed of Emerald. The mighty Garuda, the lord of the celestial birds, picked up a few of the emeralds with his beaks, even from the coast of that inland sea, but he soon dropped down in a fit of fainting and all the emeralds were cast forth through the apertures of his nostrils.

An emerald, possessed of a colour resembling the tint of the neck of a parrot, or that of a Shirisha flower, or tinged like the blade of a green grass or a new grown moss, or glowing with a hue that marks the feathers of a peacock or the back of a fire-fly, should be deemed as possessed of the virtue of bringing good luck to its possessor. The country in which the bile of the lord of the demons dropped down from the beaks of that dreadful destroyer of the serpents (Garuda), thus originating the veins of emerald therein, is very difficult to get at, though Nature has bestowed her bounties upon it with the most lavish hand.

An Emerald found in that emerald bed, is endued with the virtue of neutralising the effects of poisons. Poison, secreted from the fangs of a Maha-Sarpa (*lit*: the great serpent, black cobra) or incidental to the bite by such a snake, which baffles the virtues of all medicinal herbs and incantations, is neutralised by its simple touch. An emerald, not found in the abovesaid bed, but mined from any other place in the same country, is the holiest of the holies.

The gem experts accord the highest praise to an emerald, which is possessed of a dark green colour, and sheds a soft glow, and looks as if stuffed with powders of gold in the inside, in company with the one which is coloured with an uniform shade of green all through its body, is heavy in weight, is devoid of the condemnable traits and shoots forth rays of effulgence with the reflection of the sunlight. An emerald whose inside changes its natural green hue and shines with a dazzling light like that of a flash of

lightning modified with a greenish shade, as well as the one which pleases the mind of the onlooker at the first sight, should be deemed as possessed of the most excellent qualities. An emerald, possessed of a transparent hue at the centre, though coloured like the tender blade of a kusha grass in its body, ranks very high as regards value and quality. An emerald, simply glowing with its native dark green hue, should be deemed inferior to one of the preceding type.

An emerald, blackish (dark blue), lustreless, looking sand-grained, dry and hard, and encrusted with Shilajatu (bitumen) should be deemed as of a very inferior sort. A person seeking his own good and prosperity, shall never wear, nor purchase a gem which has been made to look like an emerald by means of dying or any other chemical process. Similarly, the use of an emerald, possessed of a double shade of colour, is prohibited by the injunctions of the Shastras. An emerald coloured like a Putrika or a Bhallataka, should be deemed as not belonging to the genuine type (vijati). The colour or the glow of a Putrika-coloured emerald, is perceptibly affected by rubbing it with a piece of linen, which is often suspected to be a bit of glass for its lightness of weight. The colour of an emerald possessed of a variety of shades and attributes, is affected by the contact of a wind, saturated with the essence of the Bhallataka.

Diamonds, pearls, or any other gems belonging to the alien species, fail to shoot up rays in the upward direction when not set in an ornament. In certain cases the upward rays are perceptible, if the gems are cut straightwise or held longitudinally, which disappear as soon as they are held in a slanting position.

The wise and the intelligent, should wear an emerald set in gold, at the time of religious ablution, or of rinsing the mouth with water on the occasion of a religious sacrifice, or during the performance of protective incantions, or at the

time of making gifts of cows and gold, or auring the performance of obsequious rites done unto the gods and one's departed manes, or for the cure of diseases, brought about by the deranged condition of the vital winds, or incidental to the effects of poison. Similarly an emerald devoid of all blemishes and set in gold, is possessed of the mystic virtue of bringing victory to its wearer, if engaged in a battle with his adversary.

A pure emerald fetches a higher price than a ruby (Padmaraga) of equal weight, while a defective one should be valued at a lower price than a similarly defective Padmaraga of the same weight.

—:O:—

CHAPTER LXXII.

SUTA SAID :—The eyes of the lord of the demons (Vala) which resembled the full blown blue lilies in hue and shape, were severed from his dismembered organism and cast into a country where the beautiful damsels of Sinhala cull the fragrant flowers from the stems of suppliant and inviting creepers, in testimony whereof the expanding foreshores of the ocean that washes the coasts of that favoured isle, edged with a slender border of the Ketaka plants, glow as paved with one continuous bed of sapphire (Indra-Nila). These gems are coloured like the black (dark blue) flowers of the mountain Karnika which grow on those banks and around which swarms of black bees hum day and night, and which flowers are endued with a sour taste through the contact of the throat-serum of the Chakravakas (birds) that greedily suck their luscious sap and flap about their gladsome wings. Several of these gems are coloured like the clear and transparent water of that tranquil sea, others are tinged like the breast-feathers of a

peacock, others are possessed of a hue which resembles the colour of the bubbles that burst out on the surface of that dark blue sea, while the rest are coloured like the hue that comes upon the breast of a male cuckoo in spring.

An Indra-Nila gem possessed of an uniform shade of colour throughout its body, and clear and effulgent in its lustre, should be deemed as a gem of a very high value. An Indra-Nila possessed of a colour like that of an impregnated rain-cloud or any way scratched or splintered, or found encrusted with bits of stone, earth, or other ores or impurities, or looking sandy in its grain, should be regarded as possessed of dreadful features. Learned men, wise in the wisdom of the Shastras, are loud in the praise of those excellent gems which are largely found in the foreshores of the sea of Sinhala.

Men acquire the same merit in and derive the same benefit from, using an Indra-Nila which they derive from wearing a gem of the Padmaraga species, and in the case of doubt, an Indra-Nila should be subjected to the same tests as are laid down in the case of a Padmaraga. The features which characterise the three alien species of the Padmaraga, apply mutatis mutandis to the case of an Indra-Nila, which should be carefully noticed at the time of purchase. An Indra-Nila would stand a greater amount of heat or fire than a Padmaraga of equal size and weight. But under no circumstance, a gem should be subjected to an ordeal of fire, inasmuch as a gem burnt for the purpose of being purged off of all impurities, or for a greater brilliancy, brings ill luck to the person who burns it, as well as to him on whose behalf such burning is performed.

Glass, marble, Vaiduryaya (lapis-lazuli) and crystals, though made to be possessed of a colour like the Indra-Nila, should be regarded as alien to the latter in species. The weight and hardness of these gems which are found to grow in an increasing ratio from the glass upward, should be always

tested. An Indra-Nila which shoots forth dark or faint rays of copper-coloured light from its inside, as well as the one shining with the blended colours of a Karavira and a blue lotus, should be carefully preserved as a precious treasure. An Indra-Nila which scintillates with the blended colours of a solar spectrum, should be looked upon as a rare find on earth.

An Indra-Nila, immersed in a quantity of milk weighing hundred times its own weight and tinging the latter with its native hue, is called the Maha-Nila. The price of a Masha weight of Padmaraga is same as that of the four Masha weights of Indra-Nila.

—:O:—

CHAPTER LXXIII.

SUTA SAID :—O thou twice-born one, the mode of testing such gems as the Vaiduryaya, the Padmaraga, the Karketana and the Bhisma-stone, were first described by the god Brahma to the holy sage Vyasa, who subsequently disclosed them to the world for the good of the human race.

The bosom of that primordial ocean was violently agitated by the thundering war-cry of that lord of the demons, whose swollen and frenzied waters began to madly lash the jagged faces of its rock-bound coasts; and behold, Vaiduryayas of varied colours and matchless brilliance, were showered down through the clefts of those water-riven shores, turning them into beds of shining light. Accordingly the brow of the contiguous hill of Vidura was transformed into a mine of Vaiduryaga, which was originated by the war-cry of the demon Vala and is named after the rock in which it was first found to be imbedded.

The thunder like roar of the demon, gave rise to the formation of packs of sable clouds, and Vaiduryyas of varied colours were formed under their influence, as so many effulgent shootings off from that primordial sky. Colours which mark the several classes of the Padmaraga, as well form the distinctive features of the several species of the Vaiduryya, of which those that are tinged like the breast-feathers of a peacock, or coloured pale green like the leaves of a bamboo, are the best as regards price and quality. A Vaiduryya, possessed of a blended hue like that of the primary or the exterior feathers of the wings of a Chasa (bird) occupies the lowest place in the list as regards value and intrinsic virtues, and accordingly its use is forbidden by the gem experts.

A Vaiduryya, belonging to the commendable type, brings good luck to its wearer, whereas the use of one of the condemnable species, is attended with dreadful consequences. Hence a Vaiduryya should be carefully observed and tested before wearing. Stones, known as the Girikacha, Shaishopala, or glass crystals, appearing as clouded smoke, may be easily mistaken for a Vaiduryya, though they are alien to it in species. They should be pronounced as bits of glass in the event of their proving incapable of cutting or scratching a Vaiduryya of tested genuineness, whereas a Shaishopalakam stone, simulating the properties of a Vaiduryya, should be detected by its lightness. A crystal, mistaken for a gem of the species under discussion, should be detected by its greater brilliance.

The price of two pala weights of Vaiduryya, should be laid at the amount fixed for the value of a Suvarna weight of Indra-Nilam. Gems apparently resembling a Vaiduryya in colour, but virtually belonging to the alien species, should be compared in respect of gloss, softness, lighter weight, etc., with a Vaiduryya of tested genuineness. The price of a Vaiduryya, in common with the rest of the gems, varies according to its setting and purification and depends upon

the fact of its being possessed of auspicious or inauspicious features. A gem losing nothing of its excellence in course of ages, and carefully set by a jeweller in a suitable metal, or found in a mine of Samateta or in a country near the sea coast, should be valued at a price six times greater than that of an ordinary gem belonging to the same species. The price enumerated above, should be deemed as obtaining in markets near the sea coast and in vicinity of the gem mines.

Sixteen Mashakas are equivalent to a weight, technically known as the Suvarnam in the parlance of the gem dealers, a seventh part whereof is called a Sana. Four Krishnalas make a Masha or a Mashaka. A tenth part of a Pala makes a Dharana.

—:O:—

CHAPTER LXXIV.

SUTA said :—Gems known as the Pushparagas (topaz) originated out of the perched skin of that dismembered body of Vala, which fell on the summits of the Himalays and were thus naturally endowed with high qualities. A topaz possessed of pale yellow colour, usually passes under the denomination of the Padmaraga, while the one tinged with the blending of a reddish and yellow hue, is called the Kourunda. A topaz which is transparent and possessed of a reddish colour, is designated as the Kashayaka, while the one, tinged with a cold shade of bluish white, is known by the denomination of Samanaka. A topaz coloured deep red or dark blue is known by the epithet of Padmaraga or Indra-Nila. The price of a topaz should be appraised at a rate as previously laid down by the gem experts in the case of

a lapis lazuli. The virtue of a topaz consists in removing the sterility of a woman, and in crowning her with the glory of maternity.

—:0:—

CHAPTER LXXV.

SUTA said:—The nails of the deceased Vala, the paramount king of the demons, scattered by the wind in the lovely tufts of the lotus plants, were transformed into the seeds of the gems known as the Karketanam, the most prized of all gems in the world.

A Karketanam is usually found to be possessed of a hue like the colours of honey, blood, and the moon beam blended together, and shines with a peculiar dazzling effulgence of a yellowish copper-tinged shade. A Karketanam which is blue or white or lustreless, should be looked upon as of inferior quality, or affected with the inauspicious traits, or with any disease, peculiar to minerals.

Karketanas which are naturally coloured with an uniform shade of light yellow throughout their bodies, and are heavy, cool, glossy and devoid of all dreadful or inauspicious features as dullness of hue, cracks, fissures, etc., due to a deranged or defective (*lit.*, diseased) process of crystalization in the course of its growth, should be looked upon as extremely rare and the holiest of the holies.

A Karketanam, set in an article or an ornament of gold, and appearing as if glowing with the blaze of a living fire, acts as the greatest known panacea and should be regarded as endowed with the mystic virtue of increasing the progeny and the duration of life of its wearer, and of bringing

happiness to his household by destroying the evil propensities of his mind, which are the inseparable companions of the miscreant Kali (the lord or creator of all moral evils).

Men who use such a Karketanam gem of high and wonderful virtues, whether for the purposes of decoration, or otherwise, are sure to be the masters of untold wealth, and are glorified in the world, and enjoy universal fame and perpetual felicity amidst the unsolicited affections of many a true, tested and devoted friends.

Stones of inferior light, shade, lustre, weight and origin, may be found to simulate a Karketam of the genuine species, which may be detected, at the first sight, by its high and inimitable excellence in respect of the foregoing points or attributes.

A Karketanam, clear and effulgent like the rays of the midday sun, should be valued by a connoisseur at a proper and adequate price, and according to its weight and native excellence.

—:0:—

CHAPTER LXXVI.

SUTA SAID :—The (seeds) semen of the lord of the demons which was contained in its natural receptacle at the time of his dissolution, was cast in a country situate to the north of the Himalayas, and was transformed into the mines of that excellent gem which is known as the stone of Bhishma.

A Bhishma stone is usually found to be of a white colour like that of a conchshell and resplendent like a ray of the unclouded sun, while the one of a comparatively later origin, is sometimes mistaken for a diamond.

The man who devoutly wears a pure Bhishma stone, set in gold, about his neck, perpetually meets with the good in life. The wild and fierce beasts of the forest, such as wolves, leopards, Sharabhas (fabulous eight-footed beasts of the rhinoceros tribe) elephants, tigers and lions, shun the presence of a man who wears a Bhishma stone about his neck, and hurriedly fly away even if happened to be near his person. Such a man can easily satisfy any number of wives, and usually gets the upper hand in matters of sexual enjoyment. Libations of water or obsequious oblations offered to one's departed manes with a hand, adorned with a ring set with a Bhishma stone, give them a satisfaction which lasts for years to come, and poisons of such venomous creatures, as serpents, moles, scorpions or of any other oviparous animals, however strong and active, readily yield to its mystic potency. The wearer of such a stone enjoys a sort of immunity from the dangers of a watery grave and acts of incendiarism, and thieves and robbers dare not intrude upon the precincts of his house.

A wise man shall shun, from a distance, a Bhishma stone which is possessed of a blended colour (greenish blue) like the hues which respectively mark a rain cloud and the zoophytes (water plants,) or tinged with a dull, lifeless yellow, or faded and discoloured. The intelligent shall fix the price of a Bhishma stone with an eye to the nature of the season of the year and the place of its origin, one obtained in a remote country fetching a higher price than its kindred of local origin, or obtained in a country which is not distant from the place of its sale.



CHAPTER LXXVII.

SUTA said :—The serpents, having worshipped the nails of the deceased lord of the demons, carried them away in their mouths and deposited them on the summits of the holy mountains (Himalayas) and in the beds of rivers which flow through the hallowed confines of the countries beyond (situate to the north of) those mountains.

Pulakas (a kind of gem) found in the beds of rivers flowing through such countries as **Dasharna** (the eastern part of modern Malwa), **Agadha**, **Makala** (Modern Amarakantaka, the source of the Narmada) and in the provinces of **Gandhara** (modern Afghanistan) and **Valhika** (Bactria or modern Balkh), and coloured like the seeds of the **Gunja** (a kind of shrubs bearing red-black berries) honey and the stems of the lotus plants or earth-coloured, should be regarded as belonging to the most commendable type.

Pulakas possessed of variegated colours like those of conchshells, lotus flowers, black bees, and **Arka** flowers and chequered with lines, should be deemed as the most auspicious and holiest of their species, and as granting increase of wealth and progeny to their wearers.

Pulakas possessed of a hue like the colour of a crow or of an ass or of a jackal or of a wolf or carried away and deposited in a place by vultures in their blood-stained beaks, bring-death to the person who collects or keeps them in his possession. Hence the intelligent should avoid a **Pulaka** of any of the aforesaid characters.

A **Pulaka** of the commendable type, weighing a **Pala** in weight, should be valued at five hundred silver coins.

CHAPTER LXXVIII.

SUTA said :—The Fire God, having picked up the complexion of the lord of the demons, cast it into the waters of the Narmada, a portion of which fell into the low-lying lands of the vicinity, occupied by the communities of vile caste. From the complexion so cast about, originated the gem, known as the blood-stone, coloured like the hue of the Indragopa insect blended with that of the mouth of a parrot, and characterised by an uniform elevation and brightness of all its parts.

Blood-stones of various colours have been obtained on different occasions, some of which are extremely clear and coloured pale red like the disc of the half moon. A blood stone should be subjected to the same test as a sapphire, and looked upon as possessing the mystic virtue of increasing the wealth and the number of servants of its wearer. A blood-stone fully matured, assumes the colour of a flash of lightning.

—:0:—

CHAPTER LXXIX.

SUTA said :—The god Langali took up the fat of the deceased demon king, scattered it with his plough-share over the countries traversed by the river Kaveri and the Vindhya mountain, as well as over the countries of Nepal and China and the tracts of land inhabited by the Yavanas. The scattered bits of fat were transformed into crystals which assume a white colour like that of conch shell or of the

fibres found inside the stems of a lotus plant. No other gem can vie with the present one in respect of absolving the sin of a man. A crystal cut and polished by a skilful artizan, should fetch a higher price than one in its uncut or natural state.

—:O:—

CHAPTER LXXX.

SUTA said.—The primordial hydra (Vasuki) carried away the entrails of the lord of the demons and cast them into the countries of Kerala, etc., out of which the corals of high and excellent virtues were originated. Of these, those that are coloured like the blood of a hare or that of a Gunja berry or of a China rose, should be deemed as the best of their kind, the countries of Romaka, Devaka and Sunilaka, being the places of their origin. Corals obtained from any other source are not so good as the aforesaid ones. The price of a coral depends upon its cutting. A coral which is coloured dark red and possessed of a cool, pleasant and soft shade, should be deemed as belonging to the best species and as endued with the virtue of augmenting the riches and filling in the granaries of its wearer, as well as the best eliminator of poison and a safeguard against all dreaded evils. O Sounaka, the corals and the crystals should be included within the category of gems and used in testing their genuineness.

—:O:—

CHAPTER LXXXI.

SŪTA said:—Now I shall describe the holy pools and sanctuaries of which the river Ganges pre-eminently stands as the most sacred, and which is easily accessible everywhere throughout its course, except in three places, such as Haridvara, Prayaga and Sagara (the Gangetic estuary) Prayaga is the best of all sanctuaries, inasmuch as a man quitting this life within the precincts of that sacred city, becomes a liberated soul after death, and oblations offered therein for the absolution of the departed souls, fully serve their initiative purpose. and moreover because, men resorting to its blessed sanctum for the fruition of any definite desire, are sure to witness its realisation.

The city of Benares is the foremost of all the sacred places in which the god Keshava is transformed into the shape of the god Vishvesha. The field of Kurukshetra is a great sanctuary where men by making gifts and doling out charities, become entitled to the privileges of an emancipated soul or to the enjoyment of creature comforts, as the case may be, in the life to come. The sacred pool at Prabhasa, is a great place of pilgrimage where the divine image of the god Somnath is installed. The fair city of Dvaraka is the holiest of the holy spots on earth and grants enjoyment of earthly cheers or salvation to those who resort to its sanctum. The eastern bank of the river Sarasvati is holy and likewise is the country of the Sapta Sarasvatam. The sanctuary at Kedara has the merit of absolving a pilgrim from all sins, whereas the village of Shambhala is a good place of pilgrimage. The sanctuary of Narayanam is a great shrine, whereas a pilgrimage to the holy forest of Vadarika, leads to the emancipation of self.

Similarly, places or pools or hills like Shvetadvipa, Mayapuri, Naimisha, Pushkara, Ayodhya, the Aryatirtham, the Chitrakutam, the Gomati, the Vainayaka, the hermitage of Ramagiri, Kanchipuri, the Tunga-Bhadra, the Shreeshailam, Setubandham, Rameshvaram, the Kartikeyam, the Bhrgutungam, the Kamatirtham, Kamaram and Katak, should be regarded as important sacred pools, places or hills.

The god Mahakala is the presiding deity of the sanctuary at the city of Ujjayani, while the god Hari, installed in the shape of the imaged Shri-dhara, is the guardian deity of Kuvjaka. Likewise Kuvjabhrakam is a great place of pilgrimage, whereas a resort to Kalasarpi fulfills the desires of a pilgrim.

The other renowned places of pilgrimage are the rivers Maha-keshi, the Kaveri, the Chandrabhaga, the Vipasha, the sacred forest of Ekamram, the Brahma-tirtham, the Devakotakam, the beautiful city of Mathura, the rivers Shona, Mahanada and the Jamvusara. Sacred is the spot where stands an image of the god Hara or of Hari or of Gana or of the Sun-god.

Rites of religious ablutions, acts of worship, and charity, Shraddha ceremonies, repetitions of Mantras, or offerings of oblations to one's departed manes, performed or done within the sanctum of any of the abovesaid pools or places, tend to bear immortal fruits.

A pilgrimage to the sacred village of Shalagrama, is rewarded with the fruition of all desires, while the sanctuary sacred to the god Pashupati, should be deemed as the holiest of all holy places, like those known as the Kokamukha, the Varaha, the Bhandiram and the Svamitirtham.

The Maha (supreme) Vishnu manifestation of the god Hari, is the presiding deity of the sanctuary at Mohadanda, while the Madhusudana manifestation of the same deity is the tutelary god at the sanctuary at Mandara. The sanctuary of Kamarupam where resides the goddess Kamakshya, should

be deemed as one of the most sacred spots on the globe, and likewise is the sanctuary at Pundravardhanam where resides the god Kartikeya. Extremely holy are the sanctuaries at Viraja and Purushottam and sacred are the hills and rivers which go by the denominations of the Mahendra, the Kaveri the Godavari, the Páyoṣhni, and the sin absolving Vindhya.

Similarly sacred are the hills and cities and pools which are known by the names of the Gokarna, the city of Mahishmatipura, Kalanjara and the sanctuary of the Shukra-Tirtham, where acts of charity and obsequious offerings performed and made in the presence of the bow-wielding (Sharṅga-Dhara) manifestation of Vishṇu, lead to the emancipation of one's self, and grants a religious merit equal to that of resorting to a million of other sanctuaries. The sacred shrines at Nandi-Tirtham, Nasika, the Govardhana, the Krishna, the Veni, the Bhimaratha, the Gandaki, the Tvīravati, the Vindu-Sara, as well as the washings of the feet of an image of Vishnu, should be deemed, as the *sancto sanctum* of all sanctuaries.

A meditation upon the infinite self of Bramha, is the holiest of all sanctuaries. A control or subjugation of the senses is a great sanctuary. Holy is the sanctuary of one's curbing the evil propensities of one's own mind, and holy is the sanctuary of the purity of thought. The man who makes an ablution in the waters of divine meditation of the pool of pure knowledge, undefiled by the sediments of passion and envy, attains to the highest station of spiritual existence.

Men who make any nice discrimination as regards the sacred or non-sacred character of a particular sanctuary, alone acquire the merit of making any pilgrimage. The man who beholds the universe as but the manifestation of the one and the secondless Bramha, stands above the necessity of resorting to any so-called sacred place in the world. To him all places are alike, as being equally sanctified by the presence of that supreme entity.

All pools and rivers, all hills and mountains which are the

favourite haunts of the gods, are hallowed shrines, and acts of religious ablutions and charities and the offerings of obsequious cakes to one's departed manes on the occasions of Shraddha ceremonies, done and performed at any of these sacred places, bear immortal fruits.

The sanctuary at Shriranga, sacred to the god Hari, the holy river Tapi, the seven sanctuaries along the banks of the Godavari, the sacred hill of Kona, the sanctuary of Mahalakshmi with the close flowing sacred streamlet of the Pranita, situate in the brow of the Sajhyadri (the western Ghauts) and the shrines sacred to the deities Ekavira and Sureshvari, are renowned places of pilgrimage. A man by bathing in any of the sacred pools at the Ganga-Dvara, Kushavarta, Kankhala, the Vindhyaka and the Nil-Parvarta, never reverts to the miseries of human life.

Suta said :—The god Bramha first heard of all these all-giving sanctuaries from the god Hari, and subsequently described their sacred characters to Vyasa, Daksha and to the rest of the brotherhood of the sages. O Bramhan, a description of the origin and sanctity of the holy shrines at Gaya, a pilgrimage whereto ensures a perpetual residence in the region of Bramha, formed the sequel to that sacred topic.

—:0:—

CHAPTER LXXXII.

Said THE GOD BRAHMA :—Hear me, O Vyasa, briefly discourse on the sanctity of the holy city of Gaya, which is the holiest of the holies, and a patient hearing whereof entitles the listener to all the good things in this life and to salvation in the next. Once on 'a time, there lived a mighty demon

named Gaya, who agitated the whole universe with the energy of his own well-practised and austere penances. The gods scorched, as it were, with the fiery emanations of his austerities, deliberated his death in a synod duly convened, and resolved to seek the umbrage of the protecting arms of Vishnu to that end.

The latter promised them protection and the impending fall of the mighty Gayasura, and the Gods, encouraged by the words of that supreme divinity, repaired to their respective abodes.

Once upon a time, the mighty Gayasura culled several lotus flowers which decked the waters of the ocean of cream, the favourite haunt of Vishnu, with the object of offering them to the god Shiva in the course of a worship, and carried them away to the country of Keekata. Misguided by the illusive energy of Vishnu, the demon turned them to a sacrilegious purpose, by making a bed of them for his own use, and fell under the fatal stroke of the celestial mace of that divinity and departed his life in peace.

Since then, the mace-wielding Vishnu has been staying within the precincts of that sacred city (Gaya) and on the ossified remains of that mighty demon, with the single object of granting salvation to those who might come there on pilgrimage, and likewise the gods Bramha and Kalesha have been living ever since within their imaged embodiments, installed on the sanctified remains of that illustrious Gaya.

"Now then," said the mace-bearing god—"Behold, I shall make a sanctuary of this blessed city. The man who bathes in the holy pools which flow within its sacred confines, or makes any gift or performs the Shradha ceremonies in honour of his departed manes therein, shall ascend to the region of Bramha, and shall never be doomed to the sufferings of hell."

Then the god Bramha, the grandfather of the celestials, having been informed of the sacredness of the city (Gaya) celebrated a religious sacrifice therein. The Bramhanas who

were invited on the occasion, were honoured with substantial tokens of devotion, and the priests, who officiated at the sacrifice, were rewarded with as much gold as they could carry. Streams of milk, curd, cream and thickened milk, were made to flow through the city, and reservoirs of cordials and luscious drinks were opened free to the public, not to speak of other sweet and costly viands were served to all who were present there. The god Bramha, by way of sacrificial remuneration, transferred to the Bramhanas the proprietary right of the whole city to the circuit of about ten miles, but cursed them for their greed of gold which they did not take the trouble of hiding on the occasion. Thus addressed them the offended god :—"Cursed be ye all. Futile will be the knowledge acquired by yourselves and your fathers, and the studies of your progenies in the Vedic lore will fail to bear any fruit. The wealth acquired by you and your fathers shall be miserably squandered, and penury shall fall to the portion of your children. Cursed be the soil of your city, cursed be the hills which defend its borders, cursed be the clouds which bring rain to your country, and cursed be the rivers which irrigate your fields."

The Brahmanas, on their turn, fell on their knees and propitiated the enraged divinity, who, in a relenting mood, assured them that men coming on a pilgrimage to their sacred city, would purchase their satisfaction for good value, and that they would live on the bounties contributed by persons performing Shraddha ceremonies in honour of their departed manes at Gaya.

The fourfold means of salvation consists of a knowledge of the Supreme Brahma, performance of Shraddha ceremonies in honour of one's departed forefathers at Gaya, death in a cowshed, and residence within the confines of the holy field of Kurukshetra.

O Vyasa, all the holy oceans and pools and rivers and wells attend upon the man who makes a religious ablution in any

of the sacred pools at Gaya. Sins incidental to the murder of a Brahmana, or to the drinking of wine, or due to one's defiling the bed of a superior person, or incidental to the company of a person guilty of any of the aforesaid crimes, is absolved by performing a Shraddha ceremony in honour of his soul at Gaya. Persons who have departed this life without the rites of purification done unto their souls, or killed by thieves and ferocious wild beasts, as well as the souls of persons died of snake bites, enter the region of paradise through the merit of a Shraddha ceremony done unto them at Gaya. I cannot exhaust the merits and benefits which a man acquires and derives by offering an obsequious oblation at Gaya, if I go on relating them even for millions and millions of years.

—:0:—

CHAPTER LXXXIII.

Said THE GOD BRAHMA:—The city of Gaya is a sacred sanctuary in the country of Keekata and likewise is the forest of Rajagriha (modern Rajgir) in that part of the continent of India. Sacred is the place called the Vishaya Charana, and the rivers which drain the aforesaid tracts are the holiest of the holies. The part of Gaya known Munda-Prishtha covers an area of a crosha and a half (three English miles) measured from north to south and from east to west, the entire site of the sanctuary (Gaya) enclosing an area of ten square miles. The part of the sanctuary known as the Gaya-Shirah (*lit.*, the head of Gaya) measures a crosha (two English miles) in length, and oblations offered to one's departed manes within its limit, secure them an elevated status in the next world. A man, by simply making a

pilgrimage to Gaya, stands absolved from all debts due by him to his forefathers. The God Janarddana stands as the embodied image of the Pitris at Gaya, and a simple glance at that lotus-eyed deity, is enough to discharge the threefold obligation which he has incurred in the capacity of a son, a created being, and a disciple to a particular sage or Rishi.

Similarly, by witnessing the images of the gods Rudra, Kaleshvara and Kedara at Gaya, a man is supposed to pay off the debts he owes to his fathers. By seeing the image of the celestial grandfather at Gaya, a man is absolved from all sins, whereas by repairing to the presence of the divine image of the great grandfather at Gaya, a man is sure to enter the sinless region after death.

The man who approaches in a humble and contrite spirit the divine image of the mace-bearing deity and devoutly lays himself prostrate before that best of all male subjects in the universe, is freed from the cycles of necessary existence and never reverts to the pangs of mortality after death.

O thou sage among the twice-born ones, the man who visits the shrines of the god Mounaditya and Kanakarka in a spirit of devotion, is purged of all sins and is discharged from all obligations to his fathers. By worshipping the god Brahma at Gaya, the worshipper is sure to ascend, after death, to the region presided over by that divinity. The man, who having performed his daily right of Sandha (recitation of certain Vedic hymns and verses by a Brahmana at the three divisions of a day) repairs to the divine presence of the imaged Gayatri at Gaya, acquires the merit of reciting the entire Vedas through the grace of that benign goddess. Similarly by resorting, in the noon, to the shrine of the goddess Savitri, a pilgrim acquires the merit of celebrating a religious sacrifice. A visit to the shrine of the goddess Sarasvati in the evening, adds to the credit of the votary the merit of making an unsolicited gift.

A visit to the image of the divine sage Augusta, or to the forest of Dharma graced by the presence of that imaged god of virtue, and situate within the holy confines of that sacred city, absolves a man from all debts to his fathers. Where is the man, where is that degraded, abject, and hardened sinner who does not feel himself emancipated from the trammels of life in the presence of the divine image of Gridhreshvara? The man who sees the cow-goddess in the sylvan abode of that divinity, is sure to lead his departed manes to the region of Brahma. The man who pays a visit to the shrine of the god Prabhashesha at Gaya, acquires an elevated status in after life. By viewing the image of god Kotishvara, or by resorting to the sanctuary of Ashvamedha, a man is freed from all indebtedness to his forefathers. By seeing the divine image of the god who commands the gates of heaven, a man is liberated from the trammels of existence. The man who visits the shrine of Rameshvara or that of the mace-playing God at Gaya, ascends to the region of the immortal gods. Similarly by paying a visit to the shrine of Branchesha, a man is absolved from the sin which he had committed by killing a Bramhana.

By resorting to the shrine of the goddess Mahachandi at Munda-Prishtha, a man is enabled to witness the realisation of all his heart-felt desires. By paying a visit to the shrine of the god Phalgvisha (the god of the river Phalgu) or by seeing the images of the goddesses Phalgu Chandi and Gouri or of such gods as Gomaka and Gopati, a man is supposed to fully discharge his debts to his fathers. A similar benefit is derived from paying a visit to the shrines of Angaresha, Siddhesha, Gayaditya, Gaja and Markandeyashvara. Does not an ablution in the holy pool of the Phalgu and a visit to the shrine of the god Gadadhara, signify the acme of one's good fortune? What more can the pious and the devout expect for the recompense of their

good deeds in life? The merit of these acts leads the souls of one's departed ancestors, removed even up to the twenty-first degree in the ascending line, to the region of Brahman.

All the holy streams, lakes and mountains which sanctify our mortal globe, resort to the waters of the river Phalgu, once a day. Gaya is the most sacred spot in the world. The quarter known as the Gayashiras, is the sancto sanctum of that hallowed sanctuary, and the river Phalgu is the holiest of the holies as well, since it forms the mouth of the immortal gods.

The holy pool known as the Nabhi-tirtham lies to the north of the river Kanaka, and occupies a middle place between that river and the holy well of Brahma-Sada an ablution wherein leads the bather to the region of Brahma after death. The man who offers oblations or obsequious cakes to his departed manes on the rim of that sacred well and casts them in its holy waters, is freed from all moral indebtedness to his forefathers. Similarly a Shraddha ceremony performed by a man at the shrine of the immortal Vata tree, leads the souls of his departed forefathers to the region of Brahma. The man who bathes in the holy pool, known as the Hansa-tirtham, is absolved from all sins. A Shraddha ceremony performed by a man at any of the following sacred spots or shrines, such as the Koti-Tirtham, the Gayaloka, the Vaitarini, and the Gomaka, leads the souls of his ancestors, removed even to the twenty-first degree in the ascending line to the region of Brahma.

The man who performs a Shraddha ceremony of his deceased ancestors at the Brahma-tirtham, or Rama-tirtham, or Agni-tirtham, or Soma-tirtham or at the banks of the Ramahrada, ensures the residence of his departed manes in the region of Brahma. By performing a Shraddha ceremony at the banks of the Northern Manasa, a man is liberated from the trammels of re-birth, while a similar ceremony performed at the banks of its name sake in the south leads his

departed manes to the region of Brahma. A ceremony of Bhishma-Tarpanam, performed at the sanctuary known as the Kuta, brings salvation to the performer, while a man can fully discharge his debts to his fathers by performing a similar ceremony at the shrine of Gridhreshvara (the lord of cormorants).

The man who pays a visit to the goddess Dhenuka (cow-goddess) in the forest named after her, and performs a Shraddha ceremony in honour of his departed manes after having made a gift of the type, technically known as the Tila Dhenu (cow of sesamum) ensures their residence in the region of Brahma. A similar ceremony performed at any of the following sacred places such as the Aindra-Tirtham, the Nara-Tirtham, the Vasava-Tirtham, the Vaishnava-Tirtham, or on the banks of the river Mahanadi, is attended with the same result.

The man who bathes, or performs the rites of his daily Sandhya worship and offers libations of water to the gods and his departed manes, and performs a Shraddha ceremony for the welfare of their soul, in or about any of the following sacred shrines such as the Savitri, the Gayatri, the Sarasvati, etc., succours the souls of a hundred and one generations of his fathers and cognates, and ensures their residence in the region of Brahma.

By passing through the hill crevice or the natural tunnel known as the Brahma-Yoni, with his mind absorbed in the contemplation of his forefathers, a man is exempted for good from the trouble of passing through the uterine canal of any woman in the shape of a child. Libations of water, offered by a man to his departed manes at the shrine of Kakajangha, give them infinite and perpetual satisfaction. The man who performs a Shraddha ceremony at the well of Matanga in the holy forest of Dharmaranya, ascends to heaven after death. A similar ceremony performed at the well of virtue or at the shrine of the stake of virtue (Dharma Yupa)

absolves a man from all obligations to the souls of his forefathers. The gods should be invoked to bear testimony to the fact as follows:—"Witness, O ye gods, and the guardian angels of the different regions or abodes, that I have come to the well of Matanga in this holy forest and have brought about the liberation of my departed manes."

The man who performs his ablution in the holy pool of Rama-Sara and celebrates a Shraddha ceremony in honour of his departed manes, at the sacred shrine of Prabhasaka, witnesses their liberation from astral existence on the summits of the hills of the ghosts (Preta Shila) if they had been doomed to the tortures of such a life through the effects of their misdeeds in this mortal globe. The man who performs a Shraddha ceremony at the sacred shrine of Svapushta or at the sacred hill of Mundapristha, leads his departed manes to the region of Brahma.

There is not a single spot within the boundaries of the city of Gaya which is not a sanctuary in itself. An oblation offered any where within the precincts of that sacred city, bears immortal fruit and carries the departed manes of the person making the offering to the eternal region of Brahma. The man who offers an obsequious cake for the benefit of his own soul into the hands of the god Janarddana, by reciting the prayer which runs as.—"I have offered this obsequious oblation, O Janarddana, in thy eternal hands. May this oblation last me for eternal time and make me an emancipated self in the world to come," is sure to ascend to the region of Brahma in the company of all his departed manes.

An oblation offered to the soul of one's ancestors either at the sanctuaries of Dharma Pristha, Akshayavata or Gaya Shiras or on the banks of the sacred pool of Brahma (Brahma-Saras) bears immortal fruit. The man who performs a Shraddha ceremony of his forefathers after having visited the holy forests of Dharmaranyam, Dhenukaranyam and the sacred hill of Dharmapristham, is sure to succour

the souls of his cognates to the twentieth decree of consanguinity.

That quarter of the sacred city which lies to the west of the river Maya, is called the forest of Brahma, the hermitage of Bharata, while the hill of Nagadri and Brahma Sada occupy the eastern portion thereof. A Shraddha ceremony should be performed at the foot of the god Matanga in the hermitage of Bharata. The hill known as the Pandushila is situated in the forest known as the Champaka Vanam, lying to the south of the Gaya Shiras and to the west of the river Mahanadi. A Shraddha ceremony performed under the auspices of the third phase of the moon and within the boundaries of the sacred pools of Nischira or the great lake or the Koushiki, bears immortal fruit.

The hill known as the Krounchapada lies close to the lake of Tritiya which is situated to the north of the river Vaitarini, and there, by performing a Shraddha ceremony of his departed manes, a man is sure to carry them up to the eternal heaven. The lake called the Nischira lies to the north of the hill known as the Krounchapada.

The man who contemplates that a visit to Gaya is not a matter of every day probability, and that it does not fall to the lot of every one to offer obsequious cakes at Gaya to one's departed manes more than once in life, shall do well to touch the holy waters of the river Mahanadi and to offer libations of the same to his departed manes, whereby they would be enabled to ascend to the regions of eternity accompanied by the souls of all the departed cognates of the offerer. The man, who recites at the shrine of the goddess Gayatri, the Vedic hymns and verses composing the rite of his daily Sandhya, is sure to acquire the merit of such continuous recitation for the period of twelve consecutive years.

The man who resides for two fortnights, both light and dark, within the sacred walls of Gaya, sanctifies the seven generations of his own family and children. By visiting the

sacred hills of Mundaprishta, Aravinda and Krounchapada which rise up from the hallowed plains of that sacred city, a man is absolved from all sins and of whatsoever nature.

An offering of an obsequious cake to one's departed manes at Gaya, under the auspices of the continuance of the sun in the sign of the cancer or under that of a solar or a lunar eclipse, should be regarded as a piece of exceptionally rare good fortune.

Rare is the man in the three habitable worlds who is fortunate enough to cast obsequious cakes in honour of his departed manes at Gaya under the auspices of the sun's continuance at the sign of the cancer, or under that of a solar or a lunar eclipse. A Shraddha ceremony performed at any of the seven following sites in Gaya, such as the great lake, the Koushiki, the Mulakshetra and the rock-hewn cave of the mount Gridhrakuta, etc., ensures an elevated status in the plain of astral existence to the soul for whose benefit the ceremony is celebrated. The man who performs a Shraddha ceremony at the place where flows the mighty stream of Maheshvari is supposed, to discharge all debts to his ancestors. The man who performs a Shraddha ceremony on the banks of the world-renowned stream of the sacred Vishala, acquires the merit of celebrating an Agnisthoma sacrifice and is translated to heaven after death. Similarly a Shraddha ceremony celebrated at the sacred shrine of Mashapada, as well as a rite of ceremonial ablution performed therein, ranks equal in merit with the celebration of a Vajapeya sacrifice. An obsequious cake offered at the shrine of the Ravipada, lifts up a fallen and benighted soul from the bottom of perdition.

The Pitris (departed manes of a person) acknowledge the sonship of a child and own him alone as their true offspring who resorts to the sacred precincts of Gaya for the sole purpose of benefiting them spiritually and offers them boiled rice by way of funeral oblation. The Pitris,

afraid of the torments of hell, pray for the birth of a male child in their surviving family on earth, so that he might make a pilgrimage to Gaya, and succour their distressed souls from the gloom of the nether worlds. Verily do they rejoice over the advent of a son in Gaya, thinking that the water accumulated in the ruts of the streets of that sacred city and tossed off by his legs, might some day lead to the emancipation of their selves.

An obsequious cake offered to a departed spirit at Gaya by his son in flesh or by any other person, lifts him up to the region of the eternal Bramha. A similar pilgrimage to the sacred pool of Koti-Tirtham leads a man to the region of Vishnu.

The river, which is renowned in the three worlds by the name of Vaitarini, is descended from the region of the immortal gods and laves the shores of the sacred Gaya, absolving the souls of all departed beings. The man who performs a Shraddha ceremony, or offers an obsequious cake to, or makes the gift of a cow for the benefit of, his departed manes on the banks of that sacred stream, succours the souls of twenty-one generations of his ancestors.

A son, visiting the sacred sanctuary at Gaya in course of time, and for the spiritual benefit of his own departed forefathers, shall give a sumptuous repast to the local Bramhanas, as directed by the grandfather of the celestials. By worshipping his departed manes, a man acquires the merit of worshipping all the gods. The Bramhanas, on such an occasion, should be fed and propitiated according to the rules of a Havya Kavya ceremony.

Gaya is the best place for the religiously disposed to quit their mortal frames. The man who performs a Vrishotsarga ceremony at Gaya, the best of all sanctuaries, is sure to acquire the merit of a hundred Agnisthoma sacrifices. An intelligent man shall prospectively offer obsequious cakes to his own soul at Gaya, as well as to those of others.

without the customary admixture of sesamum with them. O Vyasa, such cakes should be duly offered at Gaya to the souls of one's all departed cognates, agnates and ancestors in the direct line of succession, as well as to their friends and relations.

By performing a ceremonial ablution in the sacred pool of Rama-Tirtham, a man acquires the merit of making a gift of a hundred cows at a time. A similar ablution in the lake of Matanga, is sure to enhance that merit ten-fold. The man who bathes at the confluence of the sacred Nishchira, leads his departed manes to the region of Brahma. By bathing at the hermitage of Vashista, the bathers acquires the merit of performing a Vajapeya sacrifice. A residence near the sacred stream of Koushika ensures the merit of performing a Horse-Sacrifice. The hallowed fountain of Agnidhara rises from the lake sacred to the grandfather of the gods, and is usually known as the Kapila. The man who performs a Shraddha ceremony at or near this sacred stream, acquires the merit of performing an Agnisthoma sacrifice. By performing a similar ceremony near the fountain, sacred to the god Kumara, a man is sure to acquire the merit of performing a Horse-Sacrifice, whereas a visit to his divine image at the adjoining shrine, leads to the emancipation of one's self. An ablution in the sacred fount of the moon god, ensures one's residence in the region of that divinity after death. The man who offers an obsequious cake to his manes on the banks of the pool sacred to that god leads them to the region of Brahma.

CHAPTER LXXXIV.

BRAHMA said:—The man who is about to start on a pilgrimage to Gaya, shall only perform a Shraddha ceremony before setting out on his journey, circumbulate his native village in the garment of an anchorite, take up his residence in an adjoining village, live on the residue of obsequious cakes offered to his manes in the course of that Shraddha ceremony, and shall then go on his way, refraining from taking alms and charities on the road. The departed ancestors of a man commence to ascend each step of stairs to heaven at his each foot-fall on the way to that sacred city. The rules of fasting and shaving the head hold good in the case of all sacred pools and shrines, except Kurukshetra, Vishala, Viraja, and Gaya. A Shraddha ceremony at Gaya, does not wait for any particular part of the day for its performance, which may be gone through at any time in the day or night. By performing a Shraddha ceremony at Benares, or at the banks of the Shona, or the Mahanadi, a man is sure to ensure a felicitous residence to his manes in heaven. A pilgrimage to the sacred pool of Uttara Manasa at Gaya, grants the greatest success to the pilgrim in respect of his penances and penitential observances in general. By performing a Shraddha ceremony at the latter sanctuary, a man is sure to witness the fruition of all his desires and becomes an emancipated self after death. A man by observing a vow of silence and by offering an obsequious cake to his manes at the shore of the sacred pool of Dakshina Manasa at Gaya, stands absolved from the threefold obligations of human life.

The sacred pool of Kankhalam lies to the north of the shrine of Mundaprishta at Gaya, and is the favourite haunt of the gods and the spirits of the immortal sages. The Siddhas delight to wade along the banks of this sacred fount; and serpents of dreadful appearance, guard its shores with

their protruding tongues, inspiring terror into the hearts of the wicked and the unrighteous. An ablution in the waters of this sacred pool paves one's way to heaven, and a Shraddha ceremony performed at its shores is sure to bear immortal fruits. The pilgrim having duly made obeisance to the sun-god and having offered obsequious cakes to his manes, should recite the following prayer:—"Come, O ye high-souled Agnishvata and Vahirsadas, come O ye my heavenly manes whose drink is the juice of the ambrosial Soma, come and take me under your protection during my sojourn in this sacred city. I have offered obsequious cakes to the souls of my forefathers and to the spirits of those who had once been the members of my family on earth. I have come to Gaya for that express purpose."

Then having cast obsequious oblations to his manes as above indicated, he should resort to the sacred pool of the Phalgu and subsequently see the divine image of the celestial grandfather and that of the club-weilding deity, whereby he would be able to discharge all obligations, incidental to his birth. An ablution in the waters of the sacred Phalgu, as well as a visit to the divine image of the mace-bearing god, leads to the emancipation of a man after death and liberates the souls of his deceased cognates, even removed ten degrees from him both in the ascending and descending lines of succession.

I have described the doings of a pilgrim in his first day at Gaya. On the second day, he should visit the holy forest of Dharmaranyam and offer obsequious cakes to his manes on the hallowed banks of the lake sacred to the god Matanga. A visit to the sacred forest of Dharmaranyam ranks equal in merit with the performance of a Vajapeya sacrifice. A pilgrimage to the sacred pool of the Brahma-tirthakam equals in merit with the performance of a Vajapeya or that of a horse-sacrifice. A Shraddha ceremony should be performed and oblations and libations of water should be

offered to one's manes at any spot lying between the Yupa and the sacred well aforesaid (Brahma-tirtham).

The duty of the third day consists in paying a visit to the Brahmasada and in offering obsequious cakes and libations of water to one's departed manes, and in performing a Shraddha ceremony in their honour at a place midway between the Yupa and the sacred well. All beings, from the minutest animalcubum to the creator of the universe, perpetually grace with their presence the holy pasturage known as the Goprachara, and a propitiation of those immortal spirits by a man, leads to the emancipation of his departed manes. By circumbulating the sacred Yupa, a man is sure to acquire the same merit as that of performing a Vajapeya sacrifice.

On the fourth day, having bathed in the sacred waters of the Phalgu, and having offered libations of water to the gods and his departed manes, and performed a Shraddha ceremony in their honour at the sanctuary of Gaya-Shirsha, O Vyasa, the pilgrim should offer cakes at the mouth and over the three foot-prints of the deity, as well as in the five sacred fires (Panchagni). A Shraddha ceremony performed at Gaya-Shirsha under the auspicious aspects of the sun and the moon in the month of Kartikeya, bears immortal fruits.

A Shraddha ceremony usually embraces the worship of nine different deities which should be made to include (Dvadasa-daivatam) three more, while performed within the sacred precincts of Gaya. A Shraddha ceremony in honour of one's deceased mother, should be separately performed on the occasion of an Anvastaka, or Vridhhi, or on the date of her death, as well as in Gaya, while on all other occasions, the ceremony should be performed jointly with that of his father.

The man, who having bathed at the Dashasivamedha, sees the image of the celestial grandfather and touches the foot of the god Rudra, is exempted from reverting to life and its

miseries. By performing a Shraddha ceremony at Gaya-shiras, a man acquires the same merit which one gets by making a gift of the whole earth, covered over with threefold layers of gold. The obsequious cakes, to be offered at the sanctuary of Gaya-shiras, should be made to measure the leaves of a Shami tree in size, the occult energy of which may be unquestionably looked up to as the deliverer of the manes of the performer.

The god Mahadeva rested his foot on the sanctuary at Munda-prishtha and accordingly a man may achieve penitential success at the place with the least effort or exertion. Spirits in whose names obsequious cakes are offered at Gaya-shirsha, rise to heaven if doomed to the tortures of hell, or become emancipated selves, if already happened to be in the former place.

On the fifth day of his stay at Gaya, the pilgrim should perform a religious ablution at the sanctuary of Gadalola and offer obsequious cakes to his departed manes at the root of the sacred Vata tree, whereby he would succour the souls of his deceased ancestors from the gloom of the nether regions. Even by feeding a single Brahmana with boiled rice and prepared potherbs at the sacred Vata tree, a man would acquire the merit of treating a million of Brahmanas to a sumptuous repast. By performing a Shraddha ceremony at the root of the immortal Vata tree and by seeing the divine image of the celestial grandfather, a man is sure to ascend to the region of the immortals and to deliver a hundred generations of his departed manes from the shades of Hades. A father usually desires the births of many sons of his own loins, so that some of them might resort to Gaya, or perform a Vrishot-sarga Shraddha ceremony, or undertake a horse sacrifice for the welfare of his spiritual self after death.

Once on a time, a ghost met a certain merchant in the way and addressed him as follows :—

“Cast some obsequious cakes in my name at the sanctuary

of Gayashirsha, since both the offerer and the receiver of such cakes are liberated from the confines of the nether regions and are admitted into the abodes of the gods." The merchant did as he was requested to do by the departed spirit, and subsequently offered obsequious cakes to his own forefathers jointly with his younger brothers, who were immediately released from the mansion of death. The merchant in his turn was blessed with the birth of a male child named Vishala. His wife Vishalá bore him that son. Vishala, who was childless up to that time, asked the Brahmanas, how he could beget children, and the Brahmanas replied that a pilgrimage to Gaya, would remove all impediments in the way of having offsprings of his own. Vishala went to Gaya and offered obsequious cakes to his departed fathers at the sanctuary of Gayashirsha. Whereupon a son was born to him. One day Vishala saw three shadowy images, white, red, and black reflected in the sky just before his eyes. He questioned them as to their identity and whereabouts, whereupon the white one replied. "I am thy father, O Vishala, and am at present residing in the region of Indra through the merit of my good deeds in life. O son, the red spectre thou findest is my father who killed a Brahmana in his human existence and was a man of the blackest iniquity on earth. The black one is my grandfather who had taken by forcible hands the life of many a holy sages in their hermitage. They are now doomed to the torments of that particular quarter of the sea of hell, whose dire monotony is not broken by the rising of a single wave and which hides within its lethian and unfathomable depth an eternity of impious misery and wailing. Release them, O thou the offerer of our obsequious cakes, from the dismal confines of that infernal world and send them happy and emancipated to the region of the immortal gods."

Now Vishala did what he was requested to do by his father and assended heaven after a prosperous sovereignty on earth.

“May our departed manes who have been deprived of their obsequious cakes and libations of water, as well as the spirits of those who had been born in our family and died immediately after having been delivered of the womb, or without the rite of Chudakaranam done unto them, together with the souls of those whose earthly remains had not been cremated in the funeral pile, or whose earthly bodies had been consigned to the unconsecrated fire, be propitiated with the obsequious cake now offered by me, on the ground. This funeral oblation offered to the souls 'of my father, grandfather, great grandfather, mother, paternal grandmother, paternal great grandmother, or to those of my maternal grandfather, maternal great grandfather, maternal great great grandfather, maternal grandmother, maternal great grandmother, or maternal great great grandmother, or to the spirits of any other departed person or relation, furnish them with eternal satisfaction.”

—:0:—

CHAPTER LXXXV.

BRAHMA said:—Then having performed a ceremonial ablution with the Varunastra Mantra, the pilgrim should offer obsequious cakes to his departed manes at the sanctuary of the hill of spirits (Pretashila) and invoke them as follows:—
“On the blades of Kusha grass extended in my front, and with this libation of water containing sesamum, I invoke the presence of the souls of those who had been born in my family and subsequently died without any means of succour from the shades of the infernal region. I offer these obsequious cakes for the liberation of those spirits who had once born in flesh in the family of my father or mother. I offer this obsequious cake to those spirits, who had once taken their

birth in the family of my maternal grandfather and who are divested of all means of liberation from their infernal confines. I offer this obsequious cakes for the release of those of my relations who had died in their mother's womb, or had found an untimely grave even without cutting a single tooth. I have offered this obsequious cake for the succour of those of my friends, whether born in my family or otherwise, and even whose names and spiritual clanship have escaped from my memory. I offer this cake to the souls of those who have committed suicide or met a violent death either by water, poison, blow, or strangulation. I offer this obsequious cake to the spirits of those who had been burnt to death, or devoured by lions and tigers, or killed by horned cattle, or expired under the bites of fanged or sharp-toothed beasts. I offer this obsequious cake to the spirits of those whose earthly remains had been cremated in unconsecrated fire, or had not been consigned to the flames of any fire at all, as well as to the souls of those who had been killed by thieves or lightning. I offer this obsequious cake for the liberation of those spirits who had been kept confined within the dark walls of the hells known as the Rourava and the Kalasutra. I offer this obsequious cake for the liberation of those spirits who are at present doomed to the tortures of those divisions of hell, which are known as the Kumbhipaka (hell of whirling eddies) or Asipatra Vanam (Forest of sword blades). I offer this obsequious cake for the liberation of spirits who are tortured in other quarters of hell. I offer this obsequious cake for the emancipation of those spirits who had re-incarnated as serpents, birds, or other lower animals, or had been consigned to the voiceless agonies of vegetable life. I offer this obsequious cake for the liberation of those spirits who under the ordination of the god of death, had been consigned to suffer eternal tortures in hell. I offer this obsequious cake for the elevation of those spirits in the astral plane who, for their countless misdeeds in successive re-births, and through

the workings of the propulsions of ignoble passions turned into dynamics of fate, are perpetually getting down in the graduated scale of life, and to whom a working upward to the plane of human existence has become a thing of rarest impossibility. May the souls of those who were friends to me in this life, or had been my friends in any other existence, or of those who are not related to me in that capacity and are utterly friendless for the present, be propitiated and liberated by this obsequious cake which I have offered at the present sanctuary in Gaya. May the souls of any of my forefathers, who might be staying at present in the shape of astral beings, derive perpetual satisfaction from the obsequious cake which I have offered. I have offered obsequious cakes for the satisfaction of all those spirits who had once taken their birth in the family of my father or mother, or who were related to my preceptors, or father-in-law or any other relations in life, or who had died without having any issue of their own, and accordingly stand, at present, divested of their specific shares of funeral cakes and libations of water, or who had been born deaf, dumb, blind, cripple or idiotic in life, whether they are any way related to me or not, or who had died in the womb without ever seeing the light of god, (whether do I know them or not), and may they derive eternal felicity from this cake which I have offered to them. May the gods and Brahma and Ishana, etc., in particular, bear testimony to the fact that I have come to Gaya, and effected the liberation of my fathers from the confines of the nether world. Witness, O thou mace-bearing god, that I have arrived at Gaya, done all the needful rites for the emancipation of my departed manes, and stand fully absolved from the three-fold debt of human existence."

The sanctity of the sacred field of Kurukshetra appertains to the Mahanadi, to the Bramhasada, to the Prabhasa, to the Gayashira, to the Sarasvati, to the Akshayavata, to the Dharmaranyam and to the Dhenukapristha at Gaya and these

places should be deemed as equally sanctified as the memorable battle-field of the Kauravas.



CHAPTER LXXXVI.

BRAMHA said :—The well renowned hill of Pretashila lies detached in three places at Gaya, *vis.*, at the sanctuaries of Prabhasa, Pretakurda and the Gayashira. The hill rests on the shoulders of the god of virtue, and is supported by the aforesaid deity only for the elevation of the whole world. It is so called from the fact of its emancipating the departed spirits of one's parents, friends and relations in life, and thus fulfilling the initiative purpose of its own creation. The spirits of sages and potentates and canonised queens of old, perpetually grace with their presence the summits of the blissful Pretashila, and hence a Shraddha ceremony performed at the foot of this sacred hill, leads its performer to the region of Bramha, after death. The hill known as the Mundapristha is so called from the fact of its standing on the exact spot where fell the head of the demon Gaya at the time of his demise, and forms a sort of natural pantheon, visited by all the gods in the universe. The strip of forest which stretches along the foot of the hill of Mundapristha and is washed by the head waters of the sacred Bramhasara (the lake of Bramha) is called the forest of Aravindam (Aravinda Vanam). Partly hidden by the forest, the hill of Aravinda rears its lofty head and is seen looming at a distance. The hill is also known as the Krauncha-pada from the fact of its being impressed with the marks of a Krauncha's (a bird of the heron species) feet.

The spirit of the original deities, such as the mace-bearing god, etc., hovered over and lay inherent in that sacred hill, and hence it should be regarded as an elevation permeated with the respective essences of the aforesaid gods. The hill, pregnant with the spirit of the club-wielding god, had originally buried under its weight the head of the demon Gaya, but the divine spirit became patent and manifest in course of time, and the hill is to be looked upon as identical with his divine self. For the preservation of order and religion in the world, and for the suppression of evil-, and wrong-, doers, the birth and deathless Hari had incarnated in the shape of the divine fish, tortoise boar, Nrisinha (Man Lion), Vamana (Dwarf), Rama (Parashu Rama), Rama (the son of Dasaratha), Krishna, Buddha and Kalki, in the company of his celestial cohorts, the Ruddras etc. In like manner, the club-wielding god, who was invisible and disembodied in the beginning, became patent and took shape at Gaya. And since he was worshipped at the outset (Adi) by such gods, as Bramha, etc., with offerings of flowers, perfumes, etc., he is called the original (Adi) club-wielding deity. Accordingly the pilgrim who pays a visit to his divine image, or worships him just after his arrival at Gaya (Adyam) with such offerings as Arghas, water for absolving his feet, perfumes, flowers, lamps, burning sticks of incense, garlands, sweets and edibles, garments, bells, mirrors, chowries, ornaments, boiled rice, obsequious cakes, etc., is blest with all the good things which wish can name in life, becomes the possessor of untold wealth and well-filled granaries, is enabled to live up to a ripe old age, honoured and revered as a man of knowledge and wisdom, and becomes the happy progenitor of a prosperous and fruitful race. Blest in the love of a true and devoted wife he is privileged to taste of an advance draught of heaven, where he is sure to be glorified after the close of his mortal career. From heaven he will reincarnate as the undisputed monarch of the whole earth, victorious in wars

against his adversaries, courageous and noble in his thoughts and dealings, and so on through successive re-births until the final liberation or emancipation of his Self will be worked out. The man who performs a Shraddha ceremony at the present shrine, ascends to the region of Bramha with his departed manes, after death.

The man who worships at Gaya the divine image of Valabhadra, and that of his sister Subhadra, acquires wealth and wisdom in life, and goes to the region of Purushottama after death, leaving a large number of sons to mourn his loss. By casting obsequious cakes to his departed manes in the front of the divine images of Gana, Purushottama and the sun-god, a man is sure to lead their spirits to the region of Bramha. By devoutly making an obeisance to the god Kapardi Vignesha a man is sure to mount over all obstacles in life. The man who worships the god Kartikeya, is sure to be translated to the region of Bramha. A worship of the twelve Adityas, duly performed, is sure to prove curative in cases of all bodily distempers. A worship of the god of fire, imparts a healthful glow to the complexion of the worshipper. By worshipping the god Revanta a man becomes the possessor of a splendid stud of horses. The moon god, duly propitiated, grants the boon of unbounded wealth to the worshipper. A worship of the goddess Gouri confers affluence upon her votary. A worship of the goddess Sarasvati brings on wisdom to her suppliant, whereas the goddess Lakshmi increases the pecuniary resources of the man who duly supplicates her favour.

By worshipping the lord of the celestial birds (Garuda) one is sure to get over all impediments in the way to success, while the god Kshetrapala, duly propitiated, relents to nullify the evil influences cast by the malignant planets. The man who worships the sanctuary of the Mundapristha hill, lives to witness the realisation of all his desires. A man bitten by a serpent, is made sound and whole by worshipping the

Nagastakam. The man who worships the god **Brahma**, is translated to the region of **Brahma** after death. A worship of the god **Valabhadra** imparts health and strength to the votary, whereas a propitiation of the goddess **Subhadra** brings good fortune in its train. By worshipping the god **Purushottama** the best wishes of a man are sure to be realised. The man who worships the god **Narayana** is sure to extend his sway over the entire earth, and to become the undisputed monarch of the whole human race.

By touching, and making obeisance to, the image of the **Nrisinha** (man-lion) manifestation of **Vishnu**, one is sure to win victory in battle. The man who worships the image of the boar manifestation of **Vishnu** at **Gaya**, is sure to be crowned as a king and to acquire proprietary rights in lands. By touching the image of **Vidyadhari**, one is sure to acquire the status of a **Vidyadhara** (celestial musician). By worshipping the image of the original club-wielding deity, a man is enabled to witness the realisation of all his desires. A worship of the god **Somanatha** leads his votary to the region of **Shiva**. By making obeisance to the god **Rudreshvara**, a man is sure to be glorified in the region presided over by the **Rudras**. The man who makes an obeisance to the image of **Rameshvara**, becomes endeared to the people like the illustrious prince (**Rama**) after whom the god is named. The man, who hymnises the god **Brahmeshvara**, should be regarded as already a fit inmate for the region presided over by that divinity. By worshipping the god **Kaleshvara**, a man becomes invincible to decay. A worshipper of the **Kedara** manifestation of **Shiva**, is glorified in the region sacred to that divinity. The man who worships the god **Siddeshvara**, is sure to achieve penitential success and is belauded in the region of **Brahma**.

The man, who sees and touches the image of the original club-wielding deity at **Gya** (**Adi Gadadhara**) succours the souls of a hundred generations of his departed manes and

is translated to the region of Brahma. By worshipping the same deity, a seeker of sovereignty is sure to acquire a kingdom, a suppliant for peace would enjoy divine tranquillity in his soul, a worker for the liberation of his self would undoubtedly see his labours crowned with success, a lover of virtue would be strengthened in his love, and a solicitor of creature comforts would have enough of good things in life. In short there is not a single blessing which the human wish can name, which is not promised to a votary of the club-wielding divinity. Similarly a female votary of the god would be blest with the pleasures of maternity, or would be rewarded with the undying love of her husband as her supplication might be.

The man who having worshipped the image of the club-wielding deity, makes a gift of water, or of boiled rice or of obsequious cakes at Gaya, is sure to ascend to the region of Brahma after death. Gaya is the most sacred of all the sanctuaries on earth, and the club-wielding god, transformed into stone at Gaya, is the foremost of all the deities that deign to visit our mortal globe. He who has seen the club-wielding god (maintainer of order and equity in the universe symbolised by his club or mace), has also seen his stone manifestation at Gaya, since He is the Universal Spirit who is all and runs through all.

—:0:—

CHAPTER LXXXVII.

SAID THE GOD HARI:—I shall enumerate the names of the different law-givers of the world (Manu) who flourished in the different cycles of time, as well as their sons and progenies such as Suka, etc. Sayambhuva was the name of

the first law-giver of the world. He had seven sons named Marichi, Atri, Angira, Pulastya, Pulaha, Kratu, and Vashishta, who formed the brotherhood of the seven holy sages known as the Saptarishis. Twelve Ganas (regents or tutelary gods of the different quarters of the sky and of the physical phenomena as well) of that cycle of time, were named Jaya, Amita, Shukra, Yama, the four drinkers of the expressed juice of the Somaplant, Vishvabhuk, and Vamadeva. The latter was elected the lord of the celestials at the time. The Demon Vashkali invaded the kingdom of the then lord of the gods and the God Vishnu killed him with his own discus.

After him Svarochisa became the Manu or the law-giver of the world. His sons were named Mandaleshvara, Chaitraka, Vinata, Karnanta, Vidyata, Ravi, Vrihatguna, and Nabha. The seven holy sages who sanctified that particular age with their holy lives, were called Urja, Stambha, Prana, Rishabha, Nichala, Dambholi and Arvavira. The race of Paravatas then habited this terrestrial globe. The guardian deities of heaven were twelve in number. Vipaschit reigned as the lord of the celestials in that age and the demon Purukritsara was his antagonist. The god Hari assumed the shape of an elephant and killed that dreadful demoniac adversary of the contemporary Indra, and restored the moral order of the universe.

The names of the sons of Uttama, the third Manu or law-giver of the world, were Aja, Parushu, Vinita, Suketu, Sumitra, Suvala, Shuchi, Deva, Devavridha, Rudra, Mahatsaha, and Ajita. The seven sages who flourished in that age, were named Rathouja, Urdha-Vahu, Sharana, Anagha, Muni, Sutapa and Shanku. The sons of Uttama numbered twelve in all. The races of celestials who habited the region of heaven, were five in all and named as the Vashavartis, the Svadharmanas, the Shivas, the Satyas and the Pratardanas. Svashanti reigned over them all as their Indra or overlord. The demon Pralamva was the antagonist of the Indra of the age and the

God Hari in his Fish Incarnation had to kill that enemy of the gods.

The sons of Tamasa, the fourth Manu, were named Janu, Jangha, Nirbhaya, Nava, Khyati, Naya, Priya-bhritya, Vivikshita, Havu-Skandhi and Prostalaksha. The seven holy sages who flourished in that age, were named Jyotidharma, Dhrista-Kavya, Chaitra, Agni and Hemaka. The twenty five clans of celestials who peopled the region of paradise in that age, were named as the Suragas, the Svavhavyay, etc. There were four sun gods in those days and Shivi reigned as their Indra. The demon Bhimaratha disputed the suzerainty of heaven with the latter and was subsequently killed by Hari in his tortoise incarnation.

The sons of Raivata Manu were named as Mahaprana, Sādhaka, Vanavandhu, Niramitra, Pratyanga, Paraha, Shuchi, Dridhavrata, and Ketushringa. The seven holy sages who flourished in that age, were named Deva Shri, Veda Urdhava-hu. Hiranyaroma, Parjanya, Satyanama and Svadharma. The four celestial clans which peopled heaven in that age, were named Abhuta Rajasa, Devashvamedhas, Vaikuntha and Amritas. The regents of the sky were fourteen in number, and Vibhu was the Indra or paramount sovereign of them all. The demon Shanta was the antagonist of the contemporary lord of heaven. The god Vishnu assumed the shape of a swan and destroyed that molester of celestial peace.

The sons of Chakshusha Manu were named Uru, Puru, Mahāvala, Shatadumnya, Tapasvi, Satyavahu, and Kriti. The names of the holy sages who practised penances in that age, were Agnishnu, Atiratra, Sudyūmna, Nara, Havishmana, Sutanu, Shrimana, Sadharma, Viraja, Abhimana, Sahishnu, and Madhu-Shri. The five clans of the celestials were named the Aryyas, the Prasutas, the Bhavyas, the Lekhas, and the Prithukas, and Manojava ruled as their Indra. The demon Mahakala was the enemy of the contemporary king

of heaven who was killed by the god Hari who had to assume the shape of a horse for the purpose.

The sons of Vaivasvata Manu were named Ikshaku, Nabha, Vishti, Sarjati, Lavishyanta, Panshunabha, Navishta, Karusha, Prishadra and Sudyumna. The seven sages who sanctified the age with their piety, were named Atri, the god like Vashista, Jamadagni, Kashyapa, Goutama, Bharadvaja and Vishvamitra. The wind gods (Marut) numbered forty-nine in all, and the celestial hierarchy which numbered fifteen in all, was divided into Adityas, Vasus, Sadhyas, Rudras, etc. There were eleven Rudras, eight Vasus, two Ashvins, ten Vishvedevas, ten Angirasas and nine divine Ganas in those days and Tejasvi was the Indra of them all. The demon Hiranyaksha was the sworn enemy of the then lord of the celestials and met his doom at the hand of the god Vishnu, incarnated as the primordial boar.

Now I shall enumerate the names of the sons of Savarni, the future Manu of the world. Their names would be Vijaya, Arva-vira, Nirdeha, Satyavak, Kriti, Varishta, Garishta, Vachas and Sugati. The seven ages, who would grace the age with their advents, would be named Ashvathama, Kripa, Vyasa, Galava, Diptimana, Rishyashringa and Rama. The gods such as Sutapas Amritabhas, and Mukhyas, etc., would people the ethereal plains of heaven, and Vali, the son of Virochana would reign over them all as their Indra. The god Vishnu, incarnate as a Dwarf, would beg of him only three foot-measures of land. Vali would gladly grant him his behest, but would be deprived of his kingdom of the three worlds just at the time of ratifying his agreement, when the dwarf manifestation of god, would expand into his Infinite and eternal self to the consternation of all the on-lookers. Subsequently Vali would make over his sovereignty to the god and happily descend into the shades of the nether world.

Now hear me enumerate the names of the sons of Daksha Savarni, the ninth Manu or the law-giver of the world,

their names would be Dhritiketu, Diptiketu, Pancha-hasta, Nirikriti, Prithushrava, Vrihatdumnya, Kichika, Vrihata and Gana. The demon Kalakasha would be the enemy of the then lord of the celestials and would be destroyed by the Padma-nabha manifestation of Vishnu.

The names of the twelve sons of Dharmaputra, the tenth Manu, would be Sukshetra Uttamouja, Bhurishrenya, Viryavana, Shatanika, Niramrita, Vrisha-sena, Jayadratha, Bhuridyumna, Suvarcha, Shantirindra and Pratapavara. The names of the seven holy sages who would sanctify that age with their holy lives, would be Aayomurti, Havishman, Sukriti, Avyaya, Labhaga, Apratima and Sourabha. The inmates of heaven would be divided into a hundred clanships at that cycle of time and would be called the Pranas, etc. The demon Vali would dispute the suzerainty of heaven with the then lord of the celestials; and the god Hari would slay him with one stroke of his mighty mace-weapon.

Now hear me enumerate the names of the sons of Rudraputra, the eleventh Manu. They would be called Sarvatraga, Susharma, Devanika, Puruguru, Kshetravarna, Dridheshu, Ardraka and Patraka. Havishman, Havishya, Varuna, Vishva, Vistara, Vishnu and Agniteja, would be the names of the seven holy sages who would flourish in that age. The inmates of heaven would be divided into different clanships; such as the Vihangamas (sky-couriers), Kamagamas (going anywhere they like), Nirmanas and the Ruchis. Members of the celestial family of Ruchi would rule over each of the other clans of heaven, and Vrisha would be the overlord of them all. The demon Dashagriva (ten-necked one) would contest the sovereignty of heaven with the then lord of the celestials, and would ultimately fall at the hands of the Shrirupa manifestation of Vishnu.

Hear me enumerate the names of the sons of Dakshaputra, the twelfth Manu of the world. They would be named

as Devas, Anupdevas, Devashreshtha, Viduratha Mitra-vana, Mitradeva, Mitravindu, Viryavan, Mitravahu and Pravaha. Tapasvi, Sutapa, Tapomurti, Taporati, Tapo-dhriti, Dyuti and another, would be the names of the seven holy sages whose glorious advent would sanctify that particular cycle of time. The gods would be divided into different clans such as the Svadharmans, Sutapasas, Haritas, Rohitas, etc., and Retadhama or Bhadra would be their Indra or overlord. The demon Taraka would invade the territories of the then lord of the celestials. O Shankara, the god Hari, incarnate as a eunuch, would destroy that fell peace-breaker of the universe.

Now hear me enumerate the names of the sons of the thirteenth Manu of the world. They would be named as Chitrasena, Vichitra, Tapas. Dharmarata, Dhriti, Kshetra-vritti, Dharmapa, and Dridha. O thou possessed of handsome eyes, the seven holy sages who would grace the world with their advent in that age, would be called Dhritimana, Avyaya, Nisharupa, Nirutsaka, Nirmana, and Tattvadarshi. The celestials would be divided into thirty-three different clanships, such as the Svaromanas, the Svadharmanas, the Svakarmans, etc., and the god Divaspati would be the overlord of them all. The demon Tristhubha would dispute with him the suzerainty of heaven, and the god Madhava would kill him in the shape of a peacock.

Now hear me enumerate the names of the sons of Bhoutya, the fourteenth Manu of the world. They would be named as Uru, Gabhira, Dhrista, Tarasvi, Graha, Abhimani, Pravira, Jishnu, Sankrandana, Tejasvi and Durlabha. The seven holy sages who would flourish in that age, would be named Agnidhra, Agni-vahu, Magadha, Shuchi, Ajita, Mukta and Shukra. The gods would be divided into five clanships, each consisting of seven sub-groups, or families, such as the Chakshushas, the Karma-nisthas, the Pavitras, the Bhrajinās, and the Vachavritas, and the god Shuchi, would be their

Indra or paramount ruler. The demon Maha-daitya would inimically intrude upon the rights of the then lord of the celestials, and the god Hari would slay him with his own hands.

The god Vishnu, incarnate in the shape of the holy Vyasa, would divide the one and the entire Veda, into four different parts, and subsequently compose the Puranas and the eighteen different branches of learning. The Vedas, with their four kindred branches of study, the schools of philosophy known as the Mimansa, etc., the Puranas, the Dharma-Shastras, the Ayur-Vedas (science of medicine) the Arthashastrakam, the Dhanur-Veda (science of archery) the Gandharva-Vidyas (music and fine arts), etc., form the eighteen different branches of learning.

—:O:—

CHAPTER LXXXVIII.

SUTA said :—The God Hari related all about the different ages or cycles of time to the gods Hara, Brahma, etc. Now hear me narrate the Hymn known as the Pitri-Stotram which the holy Markandeya heard of yore from the lips of Krounchaki.

MARKANDEYA said :—Once in days of yore, the patriarch Ruchi, who was shorn of all vanity and attachment to world and its concerns, started out on a journey, free and friendless, with a view to see the different countries of the world. The departed Manes of the patriarch viewed him from their abodes, trudging the land houseless and alone, and passing his nights in bleak and unsheltered wildernesses without fire or friends to share in the perils of his journey. To

him did they address as follows :—"O son, why hast thou foregone the pleasures of blessed matrimony, and why dost thou roam about cheerless and disconsolate without being bound in holy wedlock with an eligible bride? By duly propitiating the gods and one's departed Manes, and by attending to the wants of the needy and the holy sages, a householder, O son, becomes entitled to an elevated station after death. By uttering the Svaha Mantras (casting libations of clarified butter in fire), a householder is enabled to appease the gods, and a repetition of the Svadha Mantra leads to the propitiation of his departed Manes. Practice of free and hearty hospitality endears him to his guests, while servants and dependants eating his bread, look upon him as the mainstay of their lives. O thou holy one among mortals, from day to day, thus thou hast been incurring more and more debts to the gods. Thy obligations to us,—thy departed Manes, are getting heavier, and thy debts to the beings at large, as an inmate of the created universe, stand undischarged even up to the present moment. Where is the chance of thy working up to a better life, O my son, if you fail to marry and propagate children and to take to the life of an anchorite afterwards, as laid down in the books of the Shastra. Thy present conduct, therefore, brings thee nothing but misery and dooms thee to the pangs of successive re-births even after the cessation of the torments of that particular hell to which the souls of the "sonless are consigned."

To which Ruchi thus replied—Marriage is the parent of sin and misery, O fathers, and serves only to lower a man in the world to come. This thought alone has heretofore desisted me from being united with a wife. In a moment, it makes a man doubtful of his own spiritual life and therefore serves as a stumbling block in the way of his own salvation. Thinking of this I have hitherto refrained from marrying a wife. It is better that an unwedded person, though fondly attached to life and its cares, should wash his soul daily with the water of pure knowledge than that he would marry and forget all

about his spiritual self, and become of the earth and earthly. It is imperatively obligatory on a man to subjugate his senses, and to constantly cleanse his soul of the mire, which his multifarious acts and promiscuous contact with a large concourse of created beings deposit upon it."

To which the spirits of his fathers thus replied :—" O son, certainly it is incumbent on all of us to wash our souls of all impurities by subduing our senses, still the way thou treadest, O darling, is not the proper road to salvation. The effects of good or evil deeds done by thee in a previous existence, would not fetter thy soul in the event of thy performing the five daily sacrifices peculiar to a householder (Pancha yajna) and practising penances and charities without any regard to their ulterior effects, and simply as a passive and involuntary instrument for the discharge of thy duties and for the absolution of thy daily sins. The effects of good or bad deeds done by a person in a prior existence, are constantly worn away by his actual experiences of pleasure or pain in this life. Wise men thus absolve their soul and protect it from being any way fettered with the bonds of Nescience. The soul thus guarded, can never be soiled with the mire of sin."

RUCHI said :—" Acts have been condemned in the Vedas by the celestial Brahman as the direct resultants of Nescience, and wherefore, O fathers, do you knowingly direct me to the path of action?" To which the spirits of his fathers thus replied :—"All is illusion in the universe and this universe itself is an illusion, O darling, and it is wrong to say that Nescience proceeds from action alone. On the contrary action primarily leads to the expansion of true knowledge and this brooks no contradiction. The good and the honest shun the evil incidental to the omission of a good act, and this self-imposed restraint leads to salvation. A restraint of a contrary nature tends to degenerate a soul. Thou hast considered it better to cherish pure thoughts in a pure soul.

but it avails thee nothing, my son, so long as any charge of neglect or omission of duty may be laid at thy door. Nescience, like an active poison, has its utility in the universe, which, being judiciously employed, rather serves to unfold the spirit than to tighten its shackles. Therefore do thou lawfully take a wife, O son. Otherwise in the absence of any provision for the future world, thy whole life would prove a miserable failure."

RUCHI said :—"I have grown old, O fathers, and who shall marry his daughter to an old man? Moreover marriage is a luxury which the poor can hardly afford to indulge in."

THE MANES said :—"Our descent into the lower regions as well as the degradation of thy own Self, is certain, O son, if thou dost not profit by our advice." Saying this the spirits of his (Ruchi's) fathers vanished in the air like a lamplight suddenly blown out by the wind. The holy sage Markendeya of mighty penance, narrated the entire discourse between Ruchi and his departed Manes to Krounchaki.

—:0:—

CHAPTER LXXXIX.

SUTA said :—Having again requested by Krounchaki the holy sage Markandeya resumed the thread of the narrative and related as follows :—"The holy sage of Bramhanic extraction being thus agitated by the words of his departed Manes, roamed over the whole earth in quest of a bride. But a bride he could not secure anywhere. The words of his fathers' spirits were burning like living fire in his heart. So he easily fell in that mood in which a man often holds colloquy with himself and began to discourse as follows :—"Where

can I secure a suitable bride for myself and thus ensure an elevated station to my fathers and to my own self in the next world?"

Then having indulged in a similar strain of thought for a considerable time, the high-souled one resolved to realise his end by practising penance, and accordingly began to propitiate the lotus-originated Bramha with his austerities.

For a hundred years thereafter, the magnanimous sage practised austere penances in that forest, and meditated upon the self of his tutelary deity in perfect mastery over senses. Then Bramha, the progenitor of the different worlds with their inmates, manifested himself in his presence and asked him to name his wished-for, boon as he had been highly pleased with his penances. The holy sage laid himself prostrate at the feet of that appeased divinity and told the progenitor of the universe his intended course of action according to the directions of his departed Manes.

BRAHMA said :—" You shall be honored as a patriarch in the world. You shall be the progenitor of a mighty race of offsprings. O. Brahman, it shall be your portion in this life to celebrate many a religious sacrifice and to rule the country in all the glory of a patriarchal sovereign, and then your penitential labours will be crowned with success. Be united with a handsome damsel in holy wedlock as your Manes had enjoined you to be. Worship and propitiate the spirits of your departed forefathers, and marry in fulfilment of their pleasant command. Your fathers, perfectly appeased, would grant you the fruition of all your desires. What is it that is not in the gift of one's departed Manes? Fathers, duly propitiated, bless their descendants with wives and children."

MARKANDEYA said :—Having heard these words of the divine Brahma, the eldest offspring of the Phenomenal Evolution, the holy sage offered libations of water to his departed Manes at the open and spacious foreshore of a river, and with his head bent down in devotion, and in a

spirit, earnest, humble and contrite, he propitiated them with a hymn which runs as follows :—

RUCHI said :—With deep and unbounded devotion I make obeisance to the spirits of my fathers who sit beside the gods, and whom even the heaven-borns worship and propitiate with the Svadha-ending Mantras in the course of a Shraddha ceremony. I make obeisance to the Pitris, whom even the great sages, who are seekers after both salvation and earthly enjoyment, adore in heaven and propitiate with rites of purely mental Shraddha worship. I make obeisance to the Pitris, whom the Siddhas propitiate in heaven with offerings of celestial produce in the course of a Shraddha ceremony. I make obeisance to the Pitris, whom the Guhyakas worship in heaven, with their whole soul merged in the contemplation of the former with a view to acquire infinite beatitude, and unparalleled and most exalted divine privileges. I make obeisance to the Pitris, who are worshipped in this mortal globe with the offerings of a Shraddha ceremony and who, when properly propitiated, bless its performer with a long line of sons and grandsons. I make obeisance to the Pitris, who are worshipped even by the twice-born ones in this world with a view to obtain their wished-for boons and who confer on their votaries the glories of an illustrious patriarch. I make obeisance to the Pitris, who are worshipped by the forest-dwellers of regulated diet, with fruits and flowers—the simple, though godly, offerings of the forest tress, sanctified with the occult energy of their well-practised Yoga. I make obeisance to the Pitris, who are worshipped and propitiated with the sacred energy of their Samadhi Yoga by Brahmanas exercising a perfect control over their senses, and the propulsions of whose minds have become one with the principles of virtue. I make obeisance to the Pitris, who are worshipped by crowned heads and potentates with various victuals of costly manufacture and who, when duly propitiated, bless their votaries with blessings which take effect both in this world and the next. I make

obeisance to the Pitris whom the Vaishyas (members of the trading caste) who are always mindful of their own work, worship with flowers, incense-sticks, boiled rice and water. I make obeisance to the Pitris, who are worshipped even by the Shudras and are known as the Sukalinas. I make obeisance to the Pitris whom the great demons worship in the nether worlds, foregoing the pleasures of wine, bestial food, boisterousness and animalism. I make obeisance to the Pitris whom the various serpents worship in the nether world with a variety of costly oblations for the fruition of their heart-felt objects. I make obeisance to the Pitris whom the snakes worship with the gift of their incantations, etc.

I make obeisance to the Pitris who dwell in my presence, or on earth, or in the welkin, and to those who ramble in the glorious fields of heaven, adored by the lord of the celestials. May they deign to accept the offerings which I have made at this place. I make obeisance to the Pitris, who live in heaven as embodied beings, and who form the highest object of thought and contemplation, and whose satisfaction is the summum bonum of human existence, and whom the adepts in Yoga worship in a pure and unspotted heart for exemption from pain and miseries of successive re-births.

I make obeisance to the Pitris who dwell as embodied beings in heaven, living upon the libations of clarified butter cast in the course of a Shraddha ceremony in the accompaniment of the Svadha Mantras, and who are capable of granting all wished-for boons to their votaries; crown with success all ceremonial rites undertaken for the fruition of any definite object; and are the liberators from all undesirable situations. May my fathers in heaven be propitiated in the present Shraddha ceremony. May my Pitris, who grant all sorts of boons to persons soliciting them, and in whose gifts are the sovereignty of heaven, horses, elephants, cars, gem-studded dwellings and other paraphernalia of riches, be pleased with the present Shraddha ceremony celebrated for

their satisfaction. May the spirits of my departed forefathers, who float in the moon-beam and ride on the white rays of solar light, be pleased with the present ceremony, and may they thrive on the offerings of flowers, perfumes, etc., offered in the course hereof. May the souls of my departed ancestors, who take delight in a well-kindled sacrificial fire blazing with the libations of clarified butter, and who, by temporarily residing in the bodies of the Brahmanas invited on the occasion, partake of what is offered to them in the course of a Shraddha ceremony, be pleased with the offerings of boiled rice and libations of water offered to them in the present ceremony. May the Pitris whom the gods worship with the flesh of a rhinoceros and the offerings of black sesamum of celestial origin, and whom the holy sages propitiate with dishes of cooked and prepared pot-herbs, known as the Kala Shaka, be pleased with the present ceremony undertaken for their propitiation. In the present ceremony I invoke the presence of the revered souls of my departed ancestors, who are extremely fond of obsequious cakes, in order they might receive the offerings of boiled rice, and perfumes, and libations of water to be offered to them at its close. May my departed Manes, who receive our loving homage every day and are worshipped every month on the occasion of an Ashtaka ceremony and at the close of each year under the auspices of a Vriddhi Shraddha, be pleased with the present ceremony. May the departed Manes of the Brahmanas, who shine with the cool and mellow lustre of the moon-beam, and the departed Manes of the Kshatriyas, who shine with the dazzling effulgence of the noon-day-sun, and the departed Manes of the Vaishyas whose complexions are as the colour of molten gold, and the departed Manes of the Shudras whose complexions are deep blue, combinedly grace the present ceremony with their august presence, and be pleased with the offerings of flowers, perfumes, and edibles, etc., and the sweet exhalations of clarified butter cast in the sacrificial fire. Perpetually do

I make obeisance to the Pitris. May the Pitris, who partake of the obsequious cakes just after they had been eaten by the gods, and who, when duly appeased, confer prosperity upon their votaries, be pleased with the present ceremony. I make obeisance to them. May the Pitris, the mighty members of the celestial hierarchy, and revered by the gods, destroy the demons, and the monsters and the evil spirits and, all other baneful visitations in the universe. I make obeisance to the Pitris.

May the different clans of the Pitris, such as the Agni-svattas, the Vahrishadas, the drinkers of clarified butter, and the drinkers of the expressed juice of the Soma-plant, be propitiated in the present Shraddha ceremony. I have propitiated the souls of my departed forefathers. May the members of the Agni-Svatta clan of the Pitris, guard my person in the east. May the members of the Vahrishada clan of that celestial order, protect me in the south. May the drinkers of sacrificial clarified butter, protect me in the west, and the drinkers of the expressed juice of the Divine Soma-plant, defend me in the east. May the Petris perpetually guard me against the malignant influences of ghosts, demons, monsters, and Pishachas.

The nine clans of Pitris are named as the Vishvas, the Vishvabhugs, the Aradhyas, the Dharmas, the Dhanyas, the Shubhananas, the Bhutidas, the Bhutikrids, and the Bhutis. The six other clans of the same celestial order, are known as the Kalyanas, the Kalyadas, the Kartas, the Kalyatarashrayas, and the Kalyatahetu. The seven other clans of the same divine order, are called the Varas, the Varenayas, the Varadas, the Tushtidas, the Pushtidas, the Vishvapatas, and the Dhatas. The five clans of the same order, are named as the Mahan, the Mahtmas, the Mahitas, the Mahimavanas and the Mahavalas. The four remaining clans of the same order, are called the Sukhadas, the Dhanadas, the Dharmadas, and the Bhutidas, thus making thirty-one clanships in all, who guard the

different approaches of the heaven, and are distributed all over the universe for the good of its inmates. May all of them be pleased with the present ceremony, duly inaugurated for their propitiation.

MARKANDEYA said:—While Ruchi was thus devoutly hymnising his departed Manes, a vast column of light suddenly shot across the heaven, and, behold, the universe stood entranced, wrapped in that mystic glow. Ruchi looked up and beheld that glorious phenomenon in mute wonder, and began to recite the following hymn on bent down knees.

RUCHI said:—Ever do I make obeisance to the Pitris, who are resplendent and disembodied spirits, endued with the faculty of spiritual vision, and always absorbed in the contemplation of the supreme Bramha. I make obeisance to the Pitris, who are the leaders of such celestial potentates as Indra, etc., and direct such holy sages as Daksha, Marichi, etc., who constitute the holy fraternity of the seven sages, in the path of truth and light, and who confer all boons upon their suppliants. I make obeisance to the Pitris who are the leaders of such mighty law-givers as Manu, etc., and who direct the sun and the moon in their path of heavenly duty. I make obeisance to the Pitris, who control the movements of the wind, guide the stars and planets in their orbits and sojourns, uphold the welkin, make the fire burn with its natural heat and glare, and fill in the earth and heaven and the space lying between them. With blended palms, I make obeisance to Prajapati, to Kashyapa, to Soma, to Varuna, to the lord of all religious sacrifices. I make obeisance to the seven clans of the Pitris, who dwell in the seven regions or worlds. I make obeisance to the self-begotten Bramha whose vision is the light of Yoga (divine communion). I make obeisance to the Soma-drinking Pitris who are possessed of astral bodies. I make obeisance to the Moon God and the father

of the universe. I make obeisance to the fiery-bodied Pitris, as well as to those whose persons are composed of the cooling principle in the universe. The two fundamental principles (fiery and cooling) run through all objects, and hence either they are fiery (heat making) or cooling (watery, albuminous) in their potencies. With a controlled heart I make obeisance to all the Yogins and the Pitris, who form the illuminating principle of light, and manifestly shine in the sun, in the moon and fire, and who are the models of creation and are identical with the Self of Supreme Bramha. May the Pitris who live upon the sweet exhalations of clarified butter cast in the sacrificial fire in the accompaniment of the Svadha Mantras, be pleased with the performance of the present ceremony.

MARKANDEYA said:—Having been thus propitiated by Ruchi, the best of the holy sages appeared to him in quick succession, illumining the ten quarters of heaven with the effulgence of their own spiritual bodies, and decked with the same sandal pastes and garlands of flowers which he had offered to them in the course of that Shraddha ceremony. Then Ruchi, having again made obeisance to them, addressed them for the second time as follows:—"With blended palms I make obeisance to each of you, O you Pitris!" Whereupon the Pitris, appeased by his devotion and humility, asked him to name his boon, to which Ruchi, with his head hung down in deep humility, replied as follows:—"I have been directed by the god Brahma to beget children and propagate my species. Accordingly most fervently do I pray for a noble and fruitful wife of celestial origin."

The FATHERS replied:—"O you, the best of the holy sages, this very day you shall be united with an extremely handsome wife. By her you shall have a son, O' Ruchi, who would be named Rouchya after your honoured self, and who would rule the universe as a patriarch and law-giver. He shall be the fore-runner of a mighty race of kings, high-souled and

various, who would govern the whole Earth. You in your old age, would retire from the world, decked with the full glory of a pious and revered patriarch, and shall attain your penitential success and salvation. Blessed is the man who recites the aforesaid hymn for our satisfaction, for he will be blest with sons, and a long life of progeny, and all the creature comforts in this life. A suppliant for health, longevity and the blessings of fatherhood, shall do well to propitiate us with a recitation of the aforesaid hymn. A recitation of the hymn at the close of a Shraddha ceremony and before an assembly of Brahmanas sitting down at their meals, would bear immortal fruits through our intercession. Verily does its recitation make a Shraddha ceremony, endearing to us, even if it is not attended by Brahmanas well-versed in the Vedas (Shrotriya), or is any way vitiated as to its procedure, or is celebrated with ill-gotten gain, or is attended by men who should not be invited on such an occasion, or performed at an improper place or time, or out of a spirit of bravado. The satisfaction which we derive from a Shraddha ceremony, in the course of which the hymn is recited, lasts us, O child, for a continuous period of twelve years. A single recitation of the hymn in the forepart of winter (Plemanta) gives us a satisfaction which lasts for twelve years. A single recitation of the hymn in winter gives us a satisfaction which continues for twice as many number (twenty-four) of years. The aforesaid hymn, recited in the course of a Shraddha ceremony performed in spring, furnishes us with a sense of repletion which lasts for a continuous period of sixteen years.

O Ruchi, a Shraddha ceremony, otherwise vitiated, or made defective as to its procedure, may be remedied by a single recitation of the hymn under discussion. O Ruchi, infinite is the pleasure which we derive from a recitation of the hymn during the rainy season. The satisfaction which we derive from a recitation of the hymn in autumn, lasts us for fifteen years. We grace a Shraddha ceremony

with our presence in the event of its being performed in a room in which the hymn stands transcribed. Therefore, O you of mighty heritage, you shall recite the hymn before an assembly of Brahmanas invited on the occasion of a Shraddha ceremony and seated at their meals, whereby you would ensure infinite and eternal satisfaction to us, your departed Manes."

—:0:—

